Evangelical Christendom

"Unum corpus omnes in Christo."

Jan.-Feb., 1930

Reunion Schemes: Some Plain Words

It can be stated with a degree of certainty that there seems little likelihood of a definite advance in any direction towards Reunion at the present time. It is true another Lambeth Conference will be in session this summer, and that in view of that Conference much interest is being taken in the South Indian Scheme for Church Unity, with which, in most of its suggestions, all earnest Christian people will be in accord. But, unless we are mistaken, a Scheme primarily evolved as a means to heal the sore of Christian divisions in the Mission Field is being made the basis of a Scheme for the reunion of Christendom, and what may be applicable to the Mission Field of India must not be pressed without due and prolonged investigation as being the solution for the reunion of Evangelical Christendom. Nor do we think that those who fail to regard Episcopacy, especially in its present setting, as being a desirable basis for reunion should be told that "to oppose would be sin, and to shirk from open advocacy and whole-hearted support would be a plain failure of duty." The whole question needs more investigation than has so far been given to it by some earnest advocates of Reunion. We may and do welcome the proposed South India Scheme of Union between the Anglican Church and the South India United and Wesleyan Churches as a practical measure for the solution of outstanding problems in the Mission Field, for in these areas it is a sin to encourage overlapping, and only human restrictions stand in the way of union and prevent a manifestation of Christian unity before the walls of heathen darkness and prejudices which, under God, will fall, and result in new spiritual victories. But to seek to apply *ad hoc* the South India Scheme to the Churches at home or of other lands is to lose sight of facts, and, in our opinion, to threaten confusion. There is an essential distinction between Church Unity and Christian Unity. We hope we shall not be misunderstood in stating this. No body of Christian people can be more sympathetic towards all Scriptural approaches to the subject of Christian unity than the World's Evangelical Alliance, and it is just because the Alliance builds as it is built upon the twin factors of Truth and Love that it stresses the fact that apart from these nothing is permanent. Union for the sake of Union in the domain of the Spirit can only create disunion, for those who stand upon Scriptural Christianity and Spiritual Freedom look for Christian unity, not in the welding of ecclesiastical forces under human authority, but in the endeavour to keep the unity of the Spirit, in the bond of peace. And this unity cannot be created, it is there, and only seeks manifestation.

In the presence of varied schemes for Reunion we are face to face at home with grave problems calling for solution, and only possible of solution as they are viewed in the light of the clear teaching of the New Testament and the Gospel of Christ. These problems vitally affect the Churches as organised Bodies. In the Church of England grave disorder exists. It is useless to endeavour or wish to treat as negligible the presence of the Anglo-Catholic party, virile and active, with whom there is no prospect of reunion, neither can there be. Neither is there any use in seeking to treat

as unimportant to the subject of reunion the action of a majority of the Bishops in giving permission for the use of the Revised Prayer Book, twice rejected by Parliament, and we do not believe that any earnest Christian people can pay much attention to any fresh call to reunion or union while this most undesirable situation remains unchanged. Nor do we think that any useful purpose can be served by the endeavour to include in reunion schemes those who by group formation in the Anglican Church represent liberal and modern views calling in question the Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures, and some of whose leaders, at least, appear to accept the task of calling in question vital aspects of the Scriptural doctrine of the Atonement, and who treat subjects such as the Second Advent in Person of our Lord as theory rather than fact, and replace His glorious appearing with vague definitions of the phrase "the Kingdom of God, and of His Christ."

In the Free Churches there is much causing concern among their leaders. It has recently been stated "Denominationalism is in the crucible to-day," while a bolder utterance of the past few weeks by a Newcastle Free Church leader is to the effect that "Denominationalism in this country is as dead as Queen Anne. Something larger and more comprehensive is called for by the spirit of the age." Dr. Douglas Brown, President of the Baptist Union, has recently deplored the health of many of the Churches he has recently visited, suggesting that in ten years' time, unless there is a spiritual awakening Christianity may be "as dead as a dodo." We cannot afford to treat lightly such warning voices, they are in themselves the evidences of a longing after spiritual revival and a state of religion in this country which calls for days of penitence and prayer rather than for schemes of reunion, the attempt to unite for the sake of union, rather than the promptings of a new work and power of the Holy Spirit, apart from which all schemes for union or reunion must fail. In the presence of these symptoms there is the really serious question of Roman Catholic propaganda which is engaging the attention of the Alliance at the present time. We are daily in touch with information which would astonish, and we hope arouse, even nominal Protestants if the facts were more fully known. We do not speak in any spirit of declamation, either of the Protestant Churches on the one hand, or from pessimism on the other. Nor do we wish to stress a situation without suggesting a remedy. We do, however, believe that a very large number of earnest Christian people scattered throughout the Churches and the land of Britain sigh and cry for that which will put first things first, and replace human schemes for reunion with a return to the Bible, to the Gospel of Christ in all the simplicity of its appeal to sinners to seek and to find the Saviour, and to a fellowship which will overstep the boundaries of ecclesiastical and denominational systems and enter upon fellowship and co-operation in the things which accompany Salvation. Such a revival will put schemes for Christian reunion on a right basis, will invoke the outpouring of the Holy Spirit, and once again, as in early Christian days, astonish and convince the world. Nothing else can meet the present situation and nothing else can drive back the forces of error and evil, whether they come through Roman propaganda or through secular sources.

We may add that these plain words are not dictated without having before us letters from India, one of which states "If Church union comes in India on an Episcopal basis, such a union will be a matter of great regret to many sincere Evangelicals."

Notes.

Queen's Hall, February 18th. — We draw attention to the announcement on page 2 of our cover. If any readers have not yet obtained tickets for the Queen's Hall Meeting on February 18th they are advised to apply immediately.

Laus Deo. — In our last issue it was announced that two friends, who wished to remain anonymous, had promised gifts of £250 and £100 respectively if a sum of not less than £1,000 was raised by December 31st in response to the special appeal for £3,000 to meet new responsibilities facing the Alliance, including a special effort to counter the prevailing epidemic of Roman Catholic propaganda through the Press and other sources. We are glad to announce that the sum of £1,000 was exceeded by nearly £50 on December 31st, and we have therefore been able to claim the gifts promised, and warmly thank the donors.

Roman Catholic Propaganda. — An important conference on the subject of Roman Catholic propaganda is taking place under the auspices of the Alliance on February 6th in which some of the best intellectual forces of the country are taking part. We ask prayer that this move under the auspices of the Alliance may be guided by God, and that some new and effectual means of countering the present intensive Roman Catholic campaign in the British Empire may be possible.

General Secretary's European Visit.— The Executive Council have arranged for the General Secretary to visit the Synod of the Greek Evangelical Churches at Athens during the latter part of next April. Mr. Gooch hopes also to visit Committees of the Alliance in Vienna, Belgrade (Jugo-Slavia) and Albania. There is much new interest in the Alliance in these parts of South-Eastern Europe, and the invitations in each case are most cordially expressed.

Mrs. Podin's Gratitude.—Writing on December 21st Mrs. Podin sends a letter of warm thanks to the Council for a grant of £10 as a Christmas gift for the orphans under her care in Estonia, and mentioning that the same arrived when she had only 7/- remaining to feed her big family. Mrs. Podin adds "I knew that my dear Heavenly Father, Whom I have known for nearly 45 years, would not put my feeble faith to shame but send the means at the right time; Praise Him, He did it."

Scottish Church Reunion.—The Council have received from the Moderator of the Church of Scotland, Dr. John White, a letter of thanks for the Address conveyed by the General Secretary to the Reunion of the Church of Scotland and the United Free Church in October last. The acknowledgment states "your message of goodwill and encouragement was received with gladness and I assure you of our gratitude and high regard."

Dr. Alexander Robertson.—We have received a letter from Dr Alexander Robertson of Venice, who, although experiencing some weakness from a mild attack of influenza, writes with his accustomed zeal and enlightened outlook concerning the religious situation in Italy. We are glad and thankful that Dr. Robertson considers everything so far "not only satisfactory but encouraging."

Persecution in Soviet Russia. — We need hardly say the subject of the religious conditions prevailing in Soviet Russia have been, and are a matter in continuous review by the Council of the World's Evangelical Alliance. While not officially associated with the "Christian Protest Committee," the Alliance has gladly rendered information and help as has been thought desirable. On other pages will be found the topics for prayer for Christians in Russia issued by the Alliance and widely circulated A free grant of 2,000 copies has been made to the Christian Protest Committee, and the form of intercession has been, and is still, in use in many Churches throughout the country. We need hardly add the Council will remain in touch with our Foreign Office and the

whole question, and we ask that this may be a reply to those who are writing suggesting that the Alliance should make a direct approach to the Soviet authorities at Moscow.

Missionary Reunion.—Two interesting Missionary Reunions have taken place at the Alliance House since our last issue. On December 19th when most people might be thought to be making Christmas plum puddings, or otherwise preparing for festivities, a splendid gathering assembled at 3 p.m. to hear Miss Pell's talk on India, which was accompanied by some excellent lantern slides. This talk was unusual and we congratulate the Church of England Zenana Missionary Society on having such a representative. The Chair was taken by the Rev. A. J. Mortimore, Clerical Secretary of the C.E.Z.M.S., and altogether the occasion was a happy and successful one. By the way the C.E.Z.M.S. have now moved to new and larger offices, hard by the Alliance, in Southampton Street, Fitzroy Square, W.1. On January 16th the Ruanda Mission of the C.M.S. was represented, again by the aid of our electric lantern, and Dr. J. Howard Cook, Medical Superintendent of the C.M.S., spoke, in the absence of Dr. and Mrs. Sharp. Dr. Cook charmed all present by his talk on Ruanda, and the arresting descriptions he gave of the start of the work and its progress under God until to-day. Within ten years some 300 local Churches have been formed, with many thousands of enquirers. Altogether there are some five million people to be evangelised in this district of Africa, and Dr. Cook, by aid of excellent pictures, made it clear that a great impression has already been made, and this through the preaching of the Gospel in all its simplicity and power. We are glad to know that the Belgian Government officials incline to permission for English Protestant Missionaries to settle in the parts of the country under their jurisdiction, and that the C.M.S. General and Executive Committees have allowed a special Council to come into being to administer the development of the Ruanda Mission on distinctly Evangelical lines. Further particulars of the work can be obtained from Dr. Howard Cook, C.M.S. House, Salisbury Square, Fleet Street, E.C.4. By the way we have before us a letter from Miss E. T. Hill, Educational Secretary of the Mission, thanking the Council of the W.E.A. for printing 500 copies of the topics for the Week of Prayer especially for use in Ruanda.

On February 20th, at 3 p.m, we shall welcome Mr. and Mrs. Hawkins of Zululand. They will be accompanied by two native children, who will sing and speak.

Disorder at Public Meetings.—The subject of the disturbance of public meetings in this country is one which calls, and will call, for consideration by others than those usually charged with keeping the peace in crowded assemblies. Chairmen on great occasions have not always powers which can prevent or subdue organised disorder, and it is clear from recent experiences that this kind of thing prevails in London and other parts of the country. A great meeting of protest in Kingsway Hall was recently seriously disturbed in this way, even during a period of silence for intercession, and we have before us an extract from a Sunderland paper which reveals an organised and successful attempt to break up a public meeting at the Victoria Hall, Sunderland, when a lecture was to be given under Protestant auspices on "The Life of a Carmelite Nun." We cannot judge the specific disorder referred to, and therefore can only express regret at what took place as reported. In general it becomes clear that as Roman Catholic propaganda is faced and replied to in public meetings it is likely that organised disorder will be planned and perpetrated. The matter is one which should receive attention, and if necessary a Bill should be passed by Parliament to prevent this kind of thing, and not to leave it in the hands of those, who can only act after the disorder has arisen.

Is the Bible True?—It is heartening to read in the *Evening Standard* of January 29th that Sir Charles Marston, who is a business man as well as a member of the Church Assembly, has financed a costly expedition to Palestine to ascertain whether the walls of Jericho really did fall down flat as the Bible tells us! The latest report is that the walls of Jericho have been found, and as our space does not permit an exegesis of what exactly took place when the walls of this ancient fortress city fell down "flat" we are content

to wait for information. In another part of Palestine there are interesting discoveries and re-discoveries at Ur of the Chaldees, and later on, it may be, even a Dean of Peterborough may believe that there was such a thing as an ark, and a man named Noah who had a wife and sons and daughters-in-law, who went in and came out from that ark. For ourselves we find no difficulty in these Old Testament narratives, and we sympathise with those who regard the Bible as the Word of God and yet disbelieve a good deal of what it tells us.

Speaking of the Bible, it is worthy of note that at an inquest held at Greenwich early in January a Roman Catholic witness refused to be sworn on the Authorised Version of the Bible on the ground that it had not been sanctioned by the Pope and the Catholic Church! The magistrate finally allowed the witness to swear by holding up his right hand and repeating the words after him. So it has come to this.

84th Annual Meetings.—Will all our friends please note that the Annual public meetings of the Alliance will take place (D.V.) in the King's Hall (which seats 800!) of the Holborn Restaurant on Monday, June 2nd, at 3 and 7 p.m. There will be an evening meeting this year and we hope all who can do so will take note of the date and be present throughout.

Rev. Adam Podin.—We have received a further interesting report from Mr. Podin:

KEILA, ESTONIA.
January 23, 1930.

To the General Secretary,
World's Evangelical Alliance.

Dear Brother in Christ,

This year has been again full of wonderful grace. How many golden opportunities the Lord has given me, trusting me as His messenger to carry out His plans and purposes to those that do not know Him, neither His love.

My calling and work has been different to other Ministers of the Gospel. Lately, visiting a prison, I was saluted by a hymn sung by 50 young girl-convicts, and thanks to the Gospel many found Salvation. Last week I spoke to 84 lepers, and hundreds of prisoners. Often the devil makes a mistake: he brings a sinner as far as into a prison and has no idea that there will be the deliverance of his captive. I have letters from several prisoners, thanking God for having brought them into prison or else they would never have heard the Gospel that has set them free. . . .

During the past year, in my weakness, I have visited many prisons and leper asylums. Some of the prisons have been visited more than once just as I have found time and opportunity. I have distributed less New Testaments this year, because most of those who have received one keep it. After the service I usually ask how many of the prisoners know me, so they hold up the New Testaments that have been once given to them by me, doing so they wish to prove that they still have the good book that is presented to them. How much good has been sown on this hard ground eternity will prove, and there you and others who have assisted this wonderful work by prayers and giving will have a share.

Yesterday I had a joyous day, the Mission to Lepers for the first time had sent some presents for my lepers. The Custom House charged £27 duty: I paid a visit to the Minister of Finance. He remitted the whole sum, and I got the articles without any duty. As I shall be very busy would you be so kind and express my great joy and thanks to Mr. and Mrs. Anderson. I will write soon to them. Mr. Anderson expressed some anxiety about the Customs, and now this is all over, Praise to the Lord!

Will you allow me to give you a picture of the way how the Lord leads me: Two days ago, I returned from a long and very tiresome journey, rather sick and worn out, but very happy, content, and rejoicing in my heart. On the 11th, I travelled 50 miles by train to Hapsal, and preached in a full church where several souls came to Jesus. The day following being Sunday, I went in the prison there accompanied by 22 singers. The choir sang splendidly, preparing the hearts for the Gospel. After the service each prisoner received a small present of a bun of white bread, 10 lumps of sugar, and a little tea, beside this a New Testament. I cannot tell you how thankful they were! To my surprise eight of the men took only the book but no refreshments. To my enquiry the Official told me they earn some small money through the work in the prison, but the women wash their clothes without any payment, and so they had asked this favour, that I should allow their gift to be given to the women. I arrived home late on Sunday night, but only to leave next morning for a longer mission tour. I had a call to visit a leper asylum at Tarvast. The local Doctor said that some of the lepers were dying, with none who could say a word of comfort to them. I spent some hours in Tallinn where I had two meetings. Travelling the whole night I arrived Tuesday morning in Fellin. enquired through the telephone concerning the sick ones, and got the permission to go there the next day. This prison is quite new, and built very practically. Here I had 145 men and women as my listeners. The Word of God, which is like a hammer that breaketh in pieces the rock (Jer. 23, 29) did its work mightily. Tears of repentance were running down the faces of the once hardened sinners, men and women. So it was a joy for me to pour the balm of Gilead in their wounds that never has lost its efficacy. I showed them from the Word of God that none should perish, as Jesus has brought an everlasting Salvation for each individual soul, if we only use God's remedy that He offers, and when we are willing to accept

God's precious Gift. We had a glorious time and the parting was very hearty and they wanted me to visit them soon again.

Next morning early I started with a dear believer for the leper asylum which is 38 kilometers from Fellin. It had been frost during the night but we came somehow through. The lepers had been waiting for me eagerly. I announced a service at once in the so-called church. In a short time some eighty lepers were before me. What a picture! Blind, lame, feeble, sick, some without fingers, some without noses. Those who could not walk had been carried by others. Others that were too ill and dying could not be at the service. As they were very much occupied this time with dying lepers, I preached from the 22nd of Rev. "Our beautiful home beyond time, and how to get there, where the living waters flow, where the tree of life is blossoming and numberless joys of eternity await every one who has the right to enter the beautiful place." They listened with tears running down their faces.

After this we gathered downstairs where again the feeble were carried into the room of the dying. Here I was surrounded by sick and other lepers, and I conducted a Communion Service with the believers. I had for my text the 23rd Psalm. Commenting on the Psalm and coming to the 4th verse, "Yea, though I walk through the valley of the shadow of death, I will fear no evil," I asked a dying leper, "are you afraid to step down the river bank as you feel the cold waters nearing your body?" He smiled, using nearly all his energy, saying, "NO! What is the reason? Jesus is with me, I fear no evil! His cross answers for all. I want to go with no other wish than to see my Saviour, Who has loved me and died for me." With other clear statements he confessed his faith in the Crucified One. He asked to sing the beautiful hymn, "My eternal home is over there," beating the time quietly. After some time I had to leave the place as darkness drew near. On our way back to Fellin we travelled five hours as the road was so bad, such as I had scarcely seen before.

Just as I started these lines the doctor of the leper asylum telephoned telling me that my dear friend the saintly leper had gone home. How nice to know where he is gone.

Several letters from prisoners have reached me thanking me for the Gospel light that I had brought to them through which they had been enlightened.

Next week I shall be very busy as I have three prisons on my list, beside other things to attend to.

Now I must close my letter, thanking all who have sustained me by prayer and financially. Please pray for me as my health is not so good.

Yours gratefully,

ADAM PODER.

Common Prayer.

"Ye also, helping together by Prayer."
"The Lord fulfil all thy petitions."

LET US GIVE THANKS--

For a truly wonderful and world-wide response to the Universal Week of Prayer 1930, and for reports coming to hand telling of spiritual revival and the conversion of souls.

For every sign that the Churches are awakening to the fact that organised Christianity apart from the work of the Holy Spirit is powerless to fulfil its responsibilities.

That new confirmatian of the Old Testament is coming from the East, and that recent excavations have revealed sectors of the Walls of Jericho.

LET US PRAY—

For rich blessing upon the Queen's Hall Meeting, February 18th.

For the success of the new campaign to counter Roman Catholic propaganda, and for guidance to be given to all co-operating.

For persecuted Christians in Russia, and the overthrow of the prevailing anti-God movement in that country.

For the coming of full religious liberty in Spain, and for all representatives of the Reformed Churches on the Peninsula.

Let us continue in Prayer that Christian Unity in its manifestation may be kept first pure then peaceable, and that a firmer stand may be taken against compromise between truth and error.

For the Council and all associated with the World's Evangelical Alliance in its comprehensive witness and work for the glory of God.

Soviet Persecution of Christians in Russia

A GUIDED INTERCESSION

(For use in Churches and on other occasions.)

(The Congregation is requested to join in the Responses.)

Let us make a definite act of Adoration and Invocation—

Holy, Holy, Holy, is the Lord God, the whole earth is full of His glory.

He shall have dominion also from sea to sea, and from the river to the ends of the earth.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end, Amen.

Eternal God, most High and Holy, we draw nigh unto Thee in Worship and Praise. Thy love and faithfulness are from everlasting to everlasting. Day by day we experience Thy goodness. Thou dost continually load us with Thy benefits. Help us to offer the sacrifice of pure and grateful hearts as with one accord we seek Thy grace and favour through Jesus Christ, Thy Son. *(Help us, O Lord God.)*

LET US PRAY FOR THE PEOPLE OF RUSSIA

(Response: Lord hear and answer.)

For the Nation now divided, chastened, and in agony of soul and spirit.

That Russia may be liberated from the forces of Bolshevism, and that a miracle may be wrought for her freedom and National unity.

That leaders may be raised up to rule in justice, righteousness, and the fear of God.

That the Holy Spirit may be outpoured upon the peoples of Russia, and the Nation be re-born in a day.

Who is sufficient for these things?

(Our help is in the name of the Lord God.)

FOR ALL IN RUSSIA SUFFERING HARDSHIP AND PERSECUTION

(Response: We beseech Thee to hear us, O God.)

For all in suspense and spiritual trial through the forces of evil, separation from homes and neighbours, and in anxiety for life, friends and property.

For all subjected to insult, injury, assault, and particularly for those in captivity, that they may be delivered and protected.

For those under mental affliction, or any kind of physical suffering through the trials of past or present violence or suspense.

For all women and children, and those who mercifully seek to alleviate their sufferings and minister to their physical or spiritual needs.

FOR THE CHRISTIANS OF RUSSIA

(*Response: Grant them Thy help, Lord.*)

That in these dark days and hours of suffering and trial all Christians in Russia may be kept in their most holy faith, in courage, and in trust in God.

For all Archbishops, Bishops, Priests and officials of the Russian Orthodox Church.

That in the day of her visitation the Church in Russia may know the things which belong to her Peace.

That she may have a new vision of Christ, and share in the Pentecostal gifts of evangelical fervour and the Holy Ghost.

For all Evangelical Christians in Russia, especially those seeking to spread the knowledge of the Gospel of Christ through the printed page or other means.

That all seeking to succour Russian Christians, by gifts or Prayer, may be owned of God and richly blessed, and that liberality may abound in token of sympathy and Christlikeness.

FOR OUR OWN LAND AND PEOPLE

(*Response: We beseech Thee to hear us, O Lord.*)

For our King, that his person and office may continue to unite all parts of the Empire.

For the Prime Minister and his advisers, and for all who are in authority.

That all class prejudice, self-seeking, and causes of disunity may be removed, and the principles of brotherhood, unity, and love be established amongst us.

That all hindrances to pure religion and undefiled may be removed.

That our Day of Rest and Worship may be protected, and reverenced by all.

That a revival of true spiritual religion may break forth, and 1930 be the year of a great awakening.

That the League of Nations may be Divinely ordered and furthered to the maintenance of Peace, and the furtherance of international good-will.

That the Lord Jesus Christ may be enthroned in all hearts and lives, in every centre of administration, legislation and government.

Let us sum up these petitions in

THE LORD'S PRAYER.

Issued by

THE WORLD'S EVANGELICAL ALLIANCE

(*British Organisation*)

19, Russell Square, W.C.1

A Tribute to Bishop Knox

At the Alliance House, 19, Russell Square, W.C.1, on Tuesday Afternoon, 28th January, 1930, Mr. R. C. Hart Dyke, Chairman of the Council of the World's Evangelical Alliance, presiding.

A HAPPY and representative gathering took place at the Alliance House, Russell Square, on Tuesday afternoon, when, by the Bishop's express wish, it took this informal character, rather than a more public occasion. It was a most interesting function, and the attendance, both of Anglicans and Free Churchmen, was representative of those engaged in defending and maintaining Evangelical and Protestant Truth.

The following are among those who accepted invitations to be present:—Sir Josiah Stamp, G.B.E., Sir Chas. Owens, C.B., Sir Robert Dibdin, Admiral Sir G. F. King-Hall, K.C.B., Sir Walter Essex, Mr. R. C. Hart Dyke, Rev. Prebendary H. W. Hinde, Rev. Dr. J. Alfred Sharp (President Elect, National Free Church Council), Rev. E. J. T. Bagnall (President Metropolitan Free Church Council), Bishop Ward (Moravian Church), Rev. Dr. J. H. Rushbrooke, Rev. Dr. W. Y. Fullerton, Rev. Dr. J. W. Ewing, Mr. Andrew Williamson, Mr. C. Hay Walker, Rev. J. Tolefree Parr (ex-President Primitive Methodist Church), Professor Beresford Pite, F.R.I.B.A., Rev. B. W. Isaac (Church Pastoral Aid Society), Rev. Carey Bonner, Rev. Dr. C. H. Irwin (Religious Tract Society), Mr. J. A. Seddon, C.H., Mr. Patrick White, LL.B., Brig.-Gen. G. B. Mackenzie, C.M.G., Colonel and Mrs. Cleeve, Rev. S. Nowell Rostron, Dr. Willway, Mr. R. R. Webster, Rev. T. J. Pulvertaft, Rev. J. Chalmers Lyon, Dr. J. W. Thirtle, Mr. J. Kennedy Maclean, Mr. Herbert Hogan, Mr. Martin H. F. Sutton, Rev. J. Cregan, Dr. Jays, Rev. Charles Clark, Rev. Harold Drown, and others.

After Dr. Fullerton had led in prayer, the Chairman said:—This meeting has been called for the special purpose of presenting an Address to Bishop Knox, and I propose therefore at once to read a copy of the Address, which is inscribed on vellum and is to be presented to his Lordship in recognition of his services to the cause of Protestantism during the controversy over the revision of the Prayer Book. The following is the text of the Address:—

To The Rt. Rev. Bishop E. A. KNOX, D.D.

On behalf of the Council of the World's Evangelical Alliance, which incorporates many interests devoted to Christian unity, we desire to express to your Lordship our deep regret that through advancing years you have been compelled to relinquish active leadership in undertakings devoted to the vindication of our national Protestantism. We wish also to place on record our heartfelt gratitude for the part you have been permitted by God to take in defeating recent efforts to mediævalise the service of our National Church.

In maintaining the Protestant and Reformed character of the Church of England you freely and unstintedly devoted, at great personal sacrifice, your distinguished ability—the fruits of your long experience—and the depth of an unwavering conviction. With profound historical and liturgical knowledge you have made plain, through the country, the true character of the proposals, and to your unrivalled appreciation of the issues at stake you added a spiritual vision which led you to co-operate in a movement for united prayer, which undoubtedly contributed much to the defeat of the proposals in Parliament, and to the preservation of the Protestant and Reformed character of the formularies of the Church of England.

Further, we desire to recognise with thankfulness the great services you have rendered to the Evangelical Churches, through the World's Evangelical Alliance, by being at all times available for consultation, and in constant touch with a campaign on the issues from which much depended, and we observe with gratitude that you always insisted on the claim of Scriptural Truth on the co-operation of all who worship God through our Lord Jesus Christ.

(*Signed*) R. C. HART DYKE
(Chairman of Council).

H. M. GOOCH
(General Secretary).

Alliance House,
19, Russell Square, W.C.1.
24th January, 1930.

Mr. Hart Dyke went on to say: This presentation to Bishop Knox originated in a feeling on the part of the Council of the Alliance that there should be some public, or semi-public, gathering to honour the distinguished successful leadership of his Lordship in a campaign of national interest, on which so much depended for the welfare of the Church of God. We could have wished to have had a more public occasion than the present, and we have no difficulty in imagining the wide interest that would have been shown by the public in accepting that wider invitation. But, in communication with Bishop Knox, we found he would much desire a gathering such as we have here this afternoon, and I may say that we regard it as a family gathering.

At the beginning of the Revised Prayer Book Campaign, Bishop Knox realised that the proposals would affect the Free Churches as well as

the Church of England, and that the influence of a strong central body would be required, a body in close touch with the Free Churches on the one hand and with the Evangelical and Protestant section of the Church of England on the other. His lordship was correct in the view he took on the subject; and the co-operation and action of the World's Evangelical Alliance was justified in the result, undeniably proved, I think, by those wonderful meetings, two of them held in the Royal Albert Hall and one in the Queen's Hall. In each of them Bishop Knox took part, and on the platform of each meeting there was a full attendance representing leaders of the Church of England and the Free Churches. At the same time the speakers represented both of these bodies.

I would like to diverge my remarks and refer to his lordship's wider work and influence. There are other speakers who will be following me, and they will speak even more clearly than I can of the tribute due to Bishop Knox, which no gathering such as this can duly estimate or give. For a moment I would refer to the last three lines of the Address, where it states: "You always insisted on the claim of Spiritual Truth on the co-operation of all who worship God through our Lord Jesus Christ." In all that transpired in his Lordship's efforts, it was because he based opposition to the Revised Prayer Book on the Truth of Scripture that we are here this afternoon.

The Address refers also, I am sorry to say, to his Lordship's advancing years and his relinquishing active leadership in undertakings devoted to the vindication of our national Protestantism. This we can all understand, but nevertheless we deplore it. At the same time we cannot help feeling and believing that his pen will still be devoted with all its powers to the vindication of Truth.

The Chairman then called upon

Rev. Dr. J. ALFRED SHARP (President-Elect, National Free Church Council),

Russell & Son

Rev. Dr. J. Alfred Sharp

who said:

Mr. Chairman, my Lord Bishop and Friends—It is a very real pleasure and a very great joy to me to be able to be present here and bear my testimony as a Free Church minister to the splendid work and the glorious loyalty of Bishop Knox. I do not remember any single thing in the whole of my public life that gives me greater joy than to be able to do in some little way honour to so noble and loyal a Bishop. I have known Bishop Knox for many years. Thirty years ago he and I were members of a large public body in the city of Birmingham. Though we were not always in harmony, having differing interests, yet, serving on that body under his Lordship's chairmanship, I learned to respect and love him; and I was not at all surprised, when the great crisis came in this country, that he adopted the strong, firm, determined opposition that he took on that occasion. I think we owe Bishop Knox a debt, in connection with the opposition to the Revised Prayer Book Measure, that the Protestant feeling of this country will never be able to repay. There were many who did their duty. I hope we all tried to do that. But his life and work had been so interwoven into the life of the Mother Church of this country that he stood out as the great figure in connection with that struggle; and I think we owe to him, more than to any other living man perhaps, the result that was achieved and the victory that was won.

But, as one who has followed the work of Bishop Knox very closely for the last 35 years—with his constant advocacy of the Evangelical Faith, that Protestant Faith which is so dear to us—I cannot help thinking that that side of his life-work towers even above the great work he accomplished in connection with the controversy to which I have alluded. I have never known Bishop Knox fail in connection with his fidelity to the Evangelical Faith. He has been a tower of strength to many of us not only in the Mother Church of this land, but in the Free Churches. We have looked up to him, we have felt that his leadership was wise and sane, and yet at the same time strong; and as a strong Free Church-

man myself I have always felt it an honour to follow his lead and to support those principles to which he had given his name and which appealed so strongly to him. Therefore it is a special joy—and I count it a very great privilege—to be able to bear my humble testimony to the magnificence of his work and to the splendour of his character. The Evangelical Faith is a Faith that appeals most strongly to my heart. But there are many indications that from the standpoint of that Faith crucial and critical days are in front of us, and if his Lordship is not with us when those days come we shall miss his leadership. But his spirit will be with us, his soul will animate us, and if we can preserve that spirit which is incarnate and summed up in the life of Bishop Knox, so long shall we be able to defend the Faith which has played so large a part and done so much for the development of all that is highest and noblest in the life of this land. I wish then to bear my tribute of affection and love and admiration to Bishop Knox.

SIR JOSIAH STAMP, G.B.E.

Mr. Chairman, your Lordship and Friends—I yield to nobody present in my personal sense of the honour and privilege of being allowed to take part in this gathering. We have present here this afternoon those who have worked with Bishop Knox, and those who have known him early and late. My claim to be here is just that of being his neighbour, and knowing him in a light that would be new to you, perhaps.

When I look back on the recent times and events that are really being celebrated here to-day, I cannot help thinking that the Bishop's action is a lesson to the younger men in the valuation of human affairs. Who would have dreamed that in this gracious and kindly figure moving quietly about the streets of Shortlands in the evening of his days—who would have dreamed that there you had the great spear-head of a tremendous movement, a movement of defence and offence? To have those two things associated would seem to be almost impossible. I think, however, they go to visualise the author of a powerful letter in *The Times*, and there you find him more than ever unaffected by his limitations. His spiritual vigour has been, and still is, a great stimulus to others. He has that spirit which we associate with forces that have come down to us from a thousand years, and I believe that the work he has been influential in doing will stand. The causes he has at heart I have at heart too. My work lies in other fields, and one cannot do everything; otherwise I would have helped him all I possibly could. It is a tremendous lesson to me personally to feel that here is one who has done his work, and who was fully entitled to say that it was for others to do, and

Sir Josiah Stamp, G.B.E.

yet he has done it with all the force and vigour and prowess of youth. I only hope that when I come to the evening of my days, I may lend my force, whatever it may be, to causes that are good in the world of that day.

Prebendary H. W. HINDE.

Mr. Chairman,—I have been listening to what has been said by my friends on my right and left, and I cannot but feel, in remembering who they were who were speaking, and the experience and knowledge that they had in saying what they did, that Bishop Knox has been, as I am sure he himself must be feeling, very highly honoured. I want to be allowed to say that I feel he very fully deserves every word that has been said, and I rejoice, my Lord Bishop, that I am allowed to be one of those to place a tribute at your feet.

Someone has said that the great mistake to-day in the Church Assembly and in the high ecclesiastical circles, is that they consistently pursue a

shortsighted policy, and are continuing to legislate for and act in the interests of the present without just regard to the future, and that sooner or later there must come the natural result from it. I daresay there is truth in that. But I am sure of this: that from what I know of Bishop Knox's life, which certainly has not been so much until these recent years, that no considerations of the present, whether of his personal comfort, or convenience, or of the wider interests of the Church of Christ, and of the Church of England in particular, have weighed with him so much as what is in the long run right and true and best, because established upon that Scriptural Truth to which you, Sir, have made reference. I believe it is because Bishop Knox has looked at it from that point of view that he has carried tremendous weight and power, coupled with those who have been trying to follow him in the wider circles of the Churches throughout England. I cannot but feel that in so doing he has been following in the steps of our blessed Lord and Master, "Who for the joy that was set before Him endured the Cross, despising the shame."

What Bishop Knox has done for us has involved something of the spirit of cross bearing. He has borne his cross, and what it has involved for him has been something which is certainly akin to this despising of the shame. I know some of the things, utterly unjust things, that have been said concerning him, and which certainly constituted that shame heaped upon him, which he despised for the joy set before him. Although already he must have a foretaste of that joy in the blessing that has followed, I believe there is still for him in that action a joy set before him when he receives the "Well done, good and faithful servant." I am very grateful in being allowed to take my part in paying this tribute to him.

Elliot & Fry

Prebendary H. W. Hinde

Rev. J. CHALMERS LYON.

Mr. Chairman, my Lord Bishop and Friends, I asked to be allowed to remain silent this afternoon, not that I am not in sympathy and in the very fullest sympathy with all that has been said. But I felt that there would be many here who would be able to speak with much fuller knowledge than I can. As, however, I am allowed to pay my tribute I thankfully do so.

I remember a sentence in the preface of one of Bishop Knox's virile books, in which he says he is writing not for those who regard vagueness of belief as a sign of largeness of mind. That sentence struck me at the time as characterising his own attitude: His views are very clear and definite, and based upon the Word of God. There he stood four-square, and that is what has given him strength of character and conviction and has enabled him to do that wonderful work in the evening of his life, for which the whole Church of Christ is profoundly indebted to him, and must remain so. I am deeply thankful to be allowed to add this simple tribute to Bishop Knox.

Professor BERESFORD PITE, F.R.I.B.A.

Mr. Chairman, my Lord Bishop and Friends, —The phrase "advancing years" has been used here this afternoon in regard to Bishop Knox. Well, we like to think of him as in the midst of a work that is advancing, but that is not going to cease. I think we must realise that besides the qualities already mentioned, Bishop Knox is equipped in a way that few are equipped, with an abundance of sound scholarship; and scholarship has been necessary in this conflict, and has been applied, and has won the day. It is Bishop Knox's extraordinary grasp of the fundamentals which underlie the grasp of thought upon Truth that has made him the extraordinarily useful

leader of the Evangelicals. But he had a friend in Bishop Chavasse, and while these two men were in the North, one in Liverpool and the other in Manchester, we in the Southern Province felt a little jealous of the powerful spiritual influence of these two Bishops. Then when the time came for Bishop Knox's sojourn in the South, God had taken away from us that very great man, Dean Wace, and His providence provided the Church of England, in Bishop Knox, with a very effective successor. God has in a very remarkable way endowed our friend in his advancing years with extraordinary physical strength and vigour in this struggle; and I cannot hesitate in expressing our deep gratitude, not only to him, but to the World's Evangelical Alliance for originating this meeting, and for recognising in him a tower of strength to Protestant Truth and to the Evangelical Churches in this country.

The Chairman then handed the Address, enclosed in a leather case, to Bishop Knox, and at the same time presented to Mrs. Knox a bouquet of irises and pink carnations.

Photo by
Professor Stratford Pike, F.R.I.B.A.

BISHOP KNOX.

When the Bishop rose to reply it was seen that Dr. Knox was labouring under deep emotions. He said: Mr. Chairman—It would perhaps be a very good thing if Mrs. Knox responded instead of myself. You do not know—you never will know—how much behind the scenes she has been to me in all this, and how much, indirectly, I owe to her. I do thank the speaker who recognised the painful occasion when I was approached with the suggestion that there should be a public gathering for the purpose for which we are gathered here. I earnestly begged that that at all events, might be avoided; for if there is one thing more painful to myself than another, it is to listen to panegyrics on myself, because I know how undeserved they are, how well I could answer them all, how well in reply to this afternoon I could trust an article on myself to find an honoured place in the *Church Times!*

Very sincerely I know how little is really due to myself, and what a debtor I am to co-operators on different sides. Therefore, when I was approached with this suggestion I would have turned it down altogether but for one thing. I was retiring from committee work, and I did feel that I should like to have an opportunity of thanking personally those members of the Free Churches without whose co-operation—well, we should have been defeated instead of victorious in in the House of Commons. Of course it is very true—I understand it has been computed by a competent authority—that the Church of England Members of the House of Commons, if they alone had been taken into account, would have defeated the Prayer Book. But there was much more in it than that. That was a very foolish way in my humble opinion of treating the subject. It was looking upon the question of the Church of England as if it were not a National Church, and as if the nation had nothing to do with it except to protect it in the matter of its endowments and revenues. The nation has much more to do with it; and when the Enabling Act was first passed, it was passed on the strength of the Report presented on the subject—that whatever happened in consequence of the Enabling Act, no single member of the English nation should lose any right he had hitherto possessed in connection with the Church of England. I think that sentence ought to be cut out and framed and placed on the walls of the Evangelical Alliance, so that everyone who comes in may see it and know it. It is on the strength of that Report that the Enabling Act was passed.

To go back to more recent events. I thank you, Sir, very heartily for the kind words you spoke, and the other speakers also. Sir Josiah Stamp will know very well that it was not my fault if he was not hitched into a more prominent position during the struggle. He is not a very easy fish

to land. I played him, but I did not get him. However, I cannot forget that when the first decision of the House of Commons was published he came on the following day and congratulated me on the result. I knew he was with us all the time. I also know that there are excellent reasons why he should follow the part which he did on that occasion. I know his sympathies were with us, and I am thankful, indeed, to have this evidence of it. So I might go through those others who have been so kind as to speak and to

Russell & Son

The Rt. Rev. Bishop E. A. Knox, D.D.

(Formerly Bishop of Manchester)

help. In this place I will say that the World's Evangelical Alliance was the means by which I was able to get into touch with the Free Churches. It was in this room that the beginning of that touch was made, and in the Offices of this Alliance that it was kept in a vigorous and strong and resolute condition. I cannot—I need not—tell you how much we owe to the extraordinary organising ability of that king of organisers, your General Secretary, especially in regard to the Albert Hall meetings and the final Queen's Hall meeting, and what perhaps many of you may not happen to have noticed, the distribution of my book on the Prayer Book to every minister of the Free Churches. It was an important thing to do, and I could not have done it except through the World's Evangelical Alliance.

As to the future, I should say one word or two before I sit down. There are two forces that have always been running parallel and often in conflict in the history of the Church of God. You may call them roughly the forces of evolution and of authority. There was the force of evolution when, step by step, the growing Church externally tried to accommodate itself to the world without any hope of conciliating and bringing it in; the force that made for some taking over of the heritage of Judaism, some taking over of the heritage of Paganism, some taking over of the different strains of thought that appeared, and constantly working them into the Church of God with the idea of capturing the world for Christ. That force is vividly and powerfully at work at the present day, instigated and stimulated by the power of that idea of evolution which has been so strong in the last half century. That is one of the forces which have been at work in the Church of God.

The other is the idea of au hority—that if man is left to work out as well as he can his thought and conception of God, and of the way in which God has to be approached, man being fallible will not work out on right lines. Ultimately the truth about God and the truth about the right way to walk with God, and a right conception of God have come from above, and they must be matters of authority. These two forces of evolution and authority are always at work, side by side, and very often in conflict. Then along with that you get not only authority, but pseudo authority, human authority trying to take the place of Divine authority and to substitute itself for Divine authority. Those powers are at work in conflict to-day. For myself, at all events, it is impossible to throw off the solemn conviction that if we are to know God, to serve God, to worship God, we must be taught by God, we must depend upon God, and the teacher which God has given us is to be found in the Bible, the Word of God. I am quite certain that has been my own firm and strong conviction and my guiding principle.

I have tried, of course, to consider the other side, and to know their mind and to appreciate the force of their argument. You cannot do any good unless you have tried to get yourself into other men's minds. When I started the Blackpool Mission I started a course of reading Blatchford, because I felt that unless I knew what Blatchford thought I should not be much

use on the sands of Blackpool! We must, if we are to do any good, study and enter into the mind of others, and give them complete justice for what truth is in them. But that is a very different thing from giving up a principle which you know in your heart of hearts to be a root-bottom principle and losing sight of it.

There is a very serious conflict in front of us, very serious indeed, and the time is coming when the Prayer Book controversy itself will seem but a small thing in comparison with controversies before us. When those controversies come, then unless the Protestants of the Church of England hold together and act together with the Protestants of the Free Churches—I won't say the Truth will be submerged, I won't say that the Truth will be defeated, because it cannot be; the Truth will prevail, but it will be, as Calvin says, by resurrection. You remember that fine sentence, "The Church of God lives by many resurrections." Meanwhile, unless the Evangelical and Protestant Christians all hold together the probability is that we shall, at all events, suffer temporary defeat, from which it will be a miracle of God's grace that we shall revive. Therefore I do most earnestly hope that our experiences are only the prelude of a greater work that God is going to do through the World's Evangelical Alliance. The work which I have been permitted in some measure to do in connection with it will be the introduction to many larger chapters and many greater volumes. That will be by-and-by in God's own time and God's good providence. It is a very great honour indeed to have been permitted to do what little I have been able to do. It has been a very great honour to be associated with the members of the Free Churches in this work; it has been a very great honour to be drawn into closer union and communion with them, and for these things with all my heart I do thank God. I am thankful for this opportunity of being allowed to meet with you, dear friends, this afternoon and of taking a farewell from my active operations—committee work and that sort of thing—and also of saying these few words in a quiet and family way. May God greatly bless and prosper the World's Evangelical Alliance and all the members of it, those belonging to the Free Churcher as well as those belonging to the Church of England; guiding us and leading us on to the day when we shall see as we are seen, and know as we are known; when clouds of darkness in the midst shall vanish and we shall see Him Whom to know is life eternal and joy eternal.

Copies of the above report are being reprinted for circulation and can be obtained from the General Secretary,

World's Evangelical Alliance,
19, Russell Square, London, W.C.1.

The Wondrous Book

(Lines specially written for the Queen's Hall Meeting on February 18th).

How glad our comradeship with those
  Why, 'having ears,' have 'heard';
Who, through the Spirit, prize the Book
  And know the Living Word!

* * * * * * *

The quickening Spirit, working through
  His chosen scribes of old,
Prepared the Scriptures, stored with truths,
  Enfolded fold on fold.
His scribes were moved by Him to write,
  And pen and parchment took;
He prompted, guided, unified,
  And so, at last, The Book.
The work they did they never knew—
  How great each little part;
They simply wrote as moved they felt,
  Unburdening mind and heart.
The Spirit now to men unfolds
  The Truths He thus enshrined,
And brings the words, with living power,
  To bear on heart and mind.

* * * * * * *

'Twas thus the Spirit dealt with me
  In far-off youthful years;
A mother's prayerful love He blessed,
  To opening eyes and ears;
And when the Book first touched my life
  Its simpler Truths were shown;
But as my inward need I felt
  The Lord was seen and known.
Then by the Book He probed and searched,
  Revealing hidden sin,
And as I loathed what He condemned
  He worked His will within;
Then, as my sense of need increased,
  I found it always met
By Christ, Himself, Whose wealth of grace
  On needy men is set.
Now, by the Spirit, through the Book,
  He speaks within my heart:
I feel His power, I know He lives,
  And thus all doubts depart;
For as I search and heed His voice,
  Himself, the Truth, I see,
While He, the Living Word of God,
  Reveals Himself to me.

* * * * * * *

The Spirit through the Book thus brings
  Our Saviour Lord to view,
Until our hearts find rest in God
  And prove the Book is true;
So now, while thus the book we prize
  And know the Living Word,
We find that we are one with all
  Who, 'having ears,' have 'heard.'

H. J. P.

The Universal Week of Prayer, 1930

Early Reports from Home and Foreign Centres

"The universal longing after Christian Union can only be consummated in the atmosphere created by Prayer to God." This was the slogan of this year's Week of Prayer, and read in conjunction with the full letter of invitation from which the sentence is taken it was in itself an arresting call to unity in intercession. And although we are writing a month after the close of the Week of Prayer, we have to remember our responsibility to continue in Prayer, not only for Christian Union, but that the Union may be kept first pure, then peaceable. We are face to face with serious danger of compromise, and, difficult as the task is, union for the sake of union must be critically examined until we are satisfied that the whole question is being approached from the right angle and in the spirit which reflects the mind of Christ.

Looking back on the observance of the Universal Week of Prayer, 1930, we can indeed give praise to God. It has been the most wide-spread observance since its inception, and from reports which are flowing in as we write (some of which follow) there have been better attendances this year; in fact, in more than one centre there have been gatherings too large for the appointed Hall or Church. But it is not to these outward manifestations we must look for indications of success, it is to the fact that they were accompanied by a true and earnest desire to join with other Believers in Prayer, and to a remarkable evidence of liberty in extempore Prayer which has been manifest throughout.

The following is a brief account of the central London meetings, which were largely attended and inspiring throughout:

SUNDAY, JANUARY 5th

From the studio at 2 L.O. the General Secretary conducted an initial Service, at which the address was given by Dr. W. Y. Fullerton, and messages are still coming in from widely separated parts that the whole Service was listened to free from atmospherics or other disturbing elements, even in Cluj (Koloszvar) the Capital of Transvylvania, where deep interest was taken in the observance of the Week of Prayer. Dr. Fullerton informs us that he personally heard of perfect reception from Brussels, and was the recipient of very many letters of appreciation from all quarters of the United Kingdom. One unknown admirer wrote that he listens in every Sunday evening but usually switches off the address, but after listening to part of Dr. Fullerton's address, he listened throughout, "being much moved by its simplicity, its sound common sense, and especially by its sincerity," adding "England is bound to be better for your effort."

MONDAY, JANUARY 6th

The opening week-day meeting at the Central Hall, Westminster, was attended by over two hundred persons, a truly representative gathering, and one full of inspiration. In the temporary absence of the Rev. the Hon. W. Talbot Rice the chair was occupied by Rev. W. W. Cash, Secretary of the C.M.S., and among those taking part in Prayer were Mr. R. C. Hart Dyke, Rev. J. Tolefree Parr, Mr. W. R. Lane, and Mr. A. W. Payne. In a brief address (reported on another page) Rev. J. Chalmers Lyon dwelt upon the origin of the week of Prayer, and added some helpful thoughts on the great subject of Christian Unity. After his arrival to take the chair Mr. Talbot Rice read the following letter received by the General Secretary from the Archbishop of Canterbury.

Lambeth Palace, S.E.,
4th January, 1930.

DEAR MR. GOOCH,

I must needs be deeply impressed by the thought of all prayers which will be offered this week for the cause of Christian Unity and Reunion, and I am pleased to see that the Meeting of our Bishops of the Anglican Communion here at Lambeth next July will have a special place in this world-wide intercession. It is itself a great step forward in the direction in which we all desire to move that so many Christian people sharing many different traditions should be able to join in prayer in this way for the peace and unity of the whole Church of Christ.

Yours very truly,
(Signed) COSMO CANTUAR.

TUESDAY, JANUARY 7th

The meeting at the Baptist Missionary Society's premises in Furnival St., Holborn, was presided over by Prebendary Hinde, and among those supporting him, some of whom took part in Prayer, were Dr. Fullerton, Rev. W. H. Aldis (C.I.M.), Rev. R. Grey Griffith, Rev. C. E. Wilson, Rev. C. G. Sparham, Rev. F. H. King, Dr. Willway, Mr. W. Olney, Mr. W. B. Sloan, and Dr. John Wilkinson. The address by Rev. Dr. J. W. Ewing (printed elsewhere) was a delightful, we might say a poetic, setting of the true nature of the Church of Christ. There was an earnest and continuous spirit of intercession throughout.

WEDNESDAY, JANUARY 8th

Livingstone Hall, the headquarters of the London Missionary Society in Broadway, Westminster, is a pleasing chamber for a Prayer meeting, not only for its missionary associations, but on account of its quiet surroundings. It was a helpful meeting, presided over by the Ven. Archdeacon Sharpe (Archdeacon of London), who was supported on the platform by Rev. the Hon. W. Talbot Rice, Rev. H. W. L. Martin (London Jews Society), Rev. Nelson Bitton, (Home Secretary L.M.S.), Mr. Kennedy Maclean (Editor "Life of Faith"), and Dr. Carter (Z.B.M.M.) who read the Scripture lesson and opened the meeting with Prayer. The address by Mr. F. H. Hawkins, LL.B. (Foreign Secretary of the L.M.S.) is printed elsewhere, and we thank him for its kindly references to the work of the World's Evangelical Alliance.

THURSDAY, JANUARY 9th

Perhaps high watermark was reached at the meeting held on Thursday by kind invitation in the large Committee Room of the Church Missionary Society's premises in Salisbury Square, Fleet Street. Unfortunately Col. Sir Robert Williams was unable to be with us to preside, his place being taken by Rev. the Hon. W. Talbot Rice. The room was filled, one seat being afforded by the radiator of the central heating apparatus! Archdeacon Phillips, Rev. W. W. Cash, Rev. A. J. Mortimore (C.E.Z.M.S.), Rev. B. W. Isaac (Church Pastoral Aid Society), Rev. E. S. Carr (Z.B.M.M.), Rev. S. J. Cowdy (L.M.S.), Mr. W. B. Sloan, and Rev. H. F. S. Adams (Redhill), who read the Scripture Lesson and opened the gathering with Prayer, were among the many representatives present. The address by Rev. C. E. Wilson, Foreign Secretary of the Baptist Missionary Society, was a jewel. It is printed on another page.

FRIDAY, JANUARY 10th

The kind invitation of the British and Foreign Bible Society to arrange the meeting on this day in their large Committee Room was warmly responded to, and under the presidency of the Rev. Arthur Wilkinson, co-Secretary with Dr. Ritson, a splendid gathering took place. We noticed many representatives in the audience, among them Bishop Ward (Moravian Church), Commissioner Bedford and Colonel Lewis (Salvation Army), Mr. Newcombe Goad (London City Mission), Rev. J. Cregan, Mr. Harold Sully, Rev. H. Elvet Lewis, Rev. Harold Drown (Mildmay), who read the Scripture Lesson and opened the meeting with Prayer. The address by Rev. J. Alfred Sharp, D.D., on "Christ in the Home," was an uplift appropriate to the day devoted to Prayer for "Family, School, and University Life." It will be found on another page.

SATURDAY, JANUARY 11th

The closing day of the feast evidenced no slackening of the Week's good things. The meeting, held at the Alliance House, 19, Russell Square, W.C., was largely attended, and among those present to support the chairman, Professor Beresford Pite, F.R.I.B.A., were Rev. A. E. Hughes, Rev. C. Fisher, Mr. A. W. Payne, Rev. R. Hindle (World-wide Evangelisation Crusade), and Rev. Samuel Wilkinson (Mildmay Mission to the Jews), who gave an uplifting address on the subject for the day, "Home Missions, and the Salvation of Israel." "We are living in serious days," Mr. Wilkinson said, "yet it should be remembered that every fresh onslaught of Satan is but another provoking of the Lord to put forth His hand in power and in grace. There is no reason to be pessimistic, but it is meet that every child of God should be awakened to a sense of high and holy responsibility, particularly in regard to personal witness-bearing. We have not yet reached the time—though it may be near—when the salvation of Israel has come out of Zion. That cannot be until our Lord returns. These present times are preparatory. They are the one opportunity we have for shouldering our responsibility for personal testimony to the love and grace of our Lord and Saviour.

SOME EARLY PROVINCIAL AND FOREIGN REPORTS

BARNET, HERTS

The meetings were much better attended than they have been for a good many years. There was an earnest and sincere feeling of unity among all those who came, and one felt inspired and helped by the meetings. Everybody seemed to do their best to show a friendly spirit.

BATH

The meetings in Bath were the most successful for very many years, the Hall being packed to its utmost capacity all the week except Saturday. On Monday well over a hundred people were turned away. There was a deep sense of fellowship, a spirit of prayer and supplication most remarkable. By common consent the best meetings held within living memory.

BIDDULPH, STOKE-ON-TRENT

We had a series of helpful Prayer Meetings at Biddulph in connection with the Week of Universal Prayer. We took as the subjects of our prayer and meditation those outlined in your leaflet, and we remembered that we were a part of a great multitude so engaged. Though the attendances were not large a real spirit of unity prevailed, and those present not only experienced a gracious quickening themselves but will be ready to communicate it in some degree to others. The meetings were "times of refreshing from the presence of the Lord."

BILDESTON, SUFFOLK

The Week of Prayer was observed in Bildeston for the first time in the history of the village. The meetings started well with a good attendance, which represented the Christian life of the place. The attendance increased with each meeting. A delightful spirit of unanimity and prayer was manifest, and many testified to the blessing received.

BILSTON, STAFFS.

History was made at Bilston during the Universal Week of Prayer, for in this town which in the past has known religious bitterness and persecution of pioneers, the Clergy and Ministers came together and, with the approval of the Bishop of Lichfield, made an interchange of pulpits on Sunday, January 12th, and also held a United Communion Service in St. Luke's Church on the Thursday in the Week. The Churches represented in this manifestation of Christian Unity included four Anglican, Congregational, Wesleyan, Baptist, and Primitive Methodist. Arising out of this new bond between the Anglican and Free Churches it is hoped that greater benefits will be conferred upon the town.

BOMERE HEATH, SHREWSBURY

I am sending a brief report of our united Week of Prayer. We met on five nights, Monday to Friday. It has been my privilege to take part in these united services for nearly 30 years, and I can testify that it is a wonderful toning up in spiritual experience. Your programme is always most appropriate. The spirit of the meetings this year was quite up to the standard of other years. We had an average attendance of about 21. The young people seemed shy to come forward to take part, but we shall see the results later on. We have had several instances in the past where young people date their conversion to the Week of Prayer, and it has done us good to listen to their testimonies.

BRISTOL, FISHPONDS

In accordance with your request I am sending a brief report of the meetings in Fishponds. As you will notice from the enclosed leaflet the various denominations readily co-operated. The attendances averaged about 175, reaching 300 on the Tuesday. The meetings were very inspiring, and there was a readiness to pray. The series was generally regarded as a great success.

BRISTOL (SOUTH)

The Week of Prayer provided a series of well attended meetings with excellent addresses, all the meetings being held in Southville United Methodist Church. A gratifying feature of the effort, and one which greatly strengthened the sense of unity, was the ready response of the Vicar of St. Paul, Bedminster, Rev. W. H. Elwin, to address one of the meetings. His address on Wednesday evening was a stirring call to unity.

BROMLEY, KENT

All the Evangelical Churches of Bromley co-operated in observing the Week of Prayer, and a series of excellent meetings was held both afternoon and evening. The largest meetings were those held on the Wednesday, the hall being quite full. In the afternoon Canon Barker presided over the gathering and an address was given by Rev. J. B. Carpenter, Vicar of Christ Church, Chislehurst; other clergy and ministers present included Canon J. K. Wilson, Vicar of Bromley and Rural Dean, Rev. E. T. Smith, Rev. O. G. Whitfield, Rev. B. Austin and Rev. C H. Hickling. Alderman Isard presided over the evening meeting, which was addressed by Rev. C. H. Hickling. The Bromley Women's Fellowship of Prayer arranged morning meetings for women only. Miss Vernon writes: "We met from 11.45 to 12.30 each day at the Y.W.C.A. Hall and adhered to the Alliance Programme. The meetings were earnest, and the attendance varied from 27 to 50.

BUENOS AIRES, ARGENTINE

You will be pleased to hear that we were able to hold meetings during the Week of Prayer in the very heart of the city of Buenos Aires, in English. Monday was a national holiday, so we commenced our meetings on the Tuesday, and continued them till Friday. The meetings were held in the Stock Room of the British and Foreign Bible Society, so that we were literally surrounded by the Word of God. After covering our expenses we received enough to send you one guinea, which we do with our heartiest best wishes.

BULAWAYO, S. RHODESIA

The Week of Prayer in Bulawayo has been a great success, all churches, with the exception of the R.C., joining in, and all the meetings were characterised by a deep spirit of brotherhood. The week-night meetings were held in a hall seating about 225 people, and we had up to 100 present most nights, but on the Sunday evening we had our final meeting after our Church service in a hall seating about 500, and it was practically full. We here in Bulawayo are all delighted with the success they have been.

CHARD, SOMERSET

The observance of the Week of Prayer included meetings in Winsham Congregational Church, and Combe St. Nicholas Wesleyan Church, as well as at the Baptist, Congregational, and Wesleyan Churches of Chard itself. The meetings were well sustained during the week, and concluded with a United Communion Service in the Baptist Church on Sunday, January 12th.

CLACTON-ON-SEA

For the churches of Clacton the year 1930 started with a very happy omen, for the Week of Prayer held recently was the most successful ever organised, and proved a source of great help and blessing to many. A feature of the Week has been the part taken by Anglican clergy, the vicars of two churches exchanging pulpits with Free Church ministers on the Sunday. In the words of a Congregational Minister "We have had a very wonderful week here; real unity among the Churches, splendid congregations, and an excellent spirit in all the meetings. It was indeed a most helpful week."

CROMER, NORFOLK

We had a very gracious time during the Week of Prayer, and one result is to arrange for a united gathering on the first Friday in each month, hoping thereby to deepen the spirit of unity.

DOUGLAS, ISLE OF MAN

The observance of the Week of Prayer was a great help to the people here. It was arranged by the Douglas Sacred Study Circle, including all Clergy and Ministers in the Rural Deanery of Douglas, twenty-six in all. I am sending you under separate cover a report of the Lord Bishop's address in Ross Mount Wesleyan Church. This was a unique event and it created a favourable impression among Evangelicals on the Island.

EDINBURGH

We have had the best series of Week of Prayer meetings held here for a number of years. The attendance was much better, and the sense of God's presence and the spirit of prayers given were most helpful. On the Saturday when Sir Leon Levison spoke on behalf of the Jews his address deeply stirred and moved the audience. I have much pleasure in being able to send a cheque for £5 for the good work the Evangelical Alliance is doing over the world. I believe the prayers offered over the world this year will be specially fruitful in blessing.

EXMOUTH, DEVON

The Universal Week of Prayer, Exmouth centre, which is under the auspices of the World's Evangelical Alliance, was duly observed during the first full week in January, 1930. So far as the Exmouth centre is concerned the united gatherings have been an inspiration. The attendance has been very much larger, and the address each evening has been most helpful and inspiring, and it was quite evident we were drawn closer together by His Spirit; and God's people came up each evening with an expectant faith, and with the manifest desire to love one another. The weather was decidedly against us, notwithstanding we had good numbers each evening. One could desire that these gatherings might be repeated, say, once a month or quarterly. There is a great need for prayer in these days of stress and anxiety; one wonders what is going to happen next. We need to be on the watch tower. "They that wait upon the Lord shall renew their strength."

FARINGDON, BERKS

It gives me real pleasure to report that the United Prayer Services of last week in Faringdon proved helpful and inspiring. The Baptist, Congregational and Primitive Methodist Churches united for all meetings, which grew in power as well as numbers. The united Communion Service was a season of rich fellowship and inspiring helpfulness. We thank God for the blessing they have proved to be. Enclosed is the balance of our collection which we forward to help the work in foreign parts.

FAVERSHAM, KENT

The Week of Prayer here was a great success. From Monday to Saturday, Friday excepted, meetings were held in the various churches. In each case the resident Minister presided and one of the other brethren gave an address. The spirit of prayer prevailed and it was felt by one and all that our coming together was no vain thing. During those days souls were enriched by the inflow of the Holy Spirit, and there was much outpouring of fervent prayer for others. The power of prayer was re-discovered by some and the faith of all deepened. Despite the storm which raged on Sunday evening, January 19th, a goodly company assembled at the Wesleyan Church for a United Communion Service.

FLORENCE, ITALY

In Florence the Universal Week of Prayer has had crowded meetings every night. The Universal programme has been translated into Italian and distributed to all the Churches of Italy. The English copies of the programme which you send to Florence are all used.

FRANKFORT, GERMANY

I had the great privilege to attend the crowded daily meetings at the French Reformed Church, and the Communion Service last night. As last year, in twelve different places in the evening Prayer Meetings were held, and the various pastors and preachers of our churches changed pulpits in these evening gatherings. It was a great comfort to me to listen to our brethren and we realised more than ever that we belong together in Him to Whom we all equally owe our redemption.

GRAYS, ESSEX

I have pleasure in enclosing herewith copies of our local programme for the Week of Prayer, together with cheque, the balance of our Thank-offerings towards your funds. The meetings were fairly attended, the numbers varying from 40 to 140, but a good spirit was felt in all of them. All the ministers, also the Officer of the Salvation Army, joined in, and every Church was represented. We believe we shall see results as the outcome of our united intercession. We finished the Week with a United Communion on the Sunday at 8 a.m., and a general exchange of pulpits at the evening worship. Gracious seasons were experienced.

GRAZ, AUSTRIA

The programmes you kindly sent were distributed and thankfully accepted, and after an interval of 24 years the Universal Week of Prayer was held again in Graz, by the Methodists, Baptists, Christian Endeavour Society, "Volksmission," also Deaconess' Home, and all that took part were happy and thankful for this opportunity of uniting in general prayer, and surely felt the blessing of the life and unity it brought.

GUERNSEY, CHANNEL ISLANDS

The stormy weather militated against the success, in point of numbers, of the gatherings, but they have been remarkably interesting meetings, with one very notable feature indeed. They have brought together representatives clerical and lay, of all the Protestant Churches. The meetings were held alternately in St. Peter's (the Town Church) Anglican, and St. Andrew's, Presbyterian; three nights in each; the clergy of all denominations (two at each service) co-operating in the conduct of the gatherings. The arrangement, which owes much to the co-operation and leadership of the Very Rev. the Dean of Guernsey, has been an outward, and not merely formal, expression of spiritual unity in which many rejoice.

HATHERLEIGH, DEVON

In connection with the World's Evangelical Alliance Universal Week of Prayer a series of very well-attended meetings were held in this town. The spirit of unity among the different religious denominations is a very pleasing feature here. The meetings were held alternately in schoolrooms of each place of worship, and a churchman and nonconformist jointly undertook the charge of each meeting. There was evidence of unity, and a fervent desire for and faith in the power of prayer.

HERTFORD

It is a pleasure to report that there has been a much better response in the town this year. The meetings were held as follows:—Congregational Church, Baptist Church, Wesleyan Church, All Saints Church. The Clergy and Ministers of these Churches, also of Christ Church, participated in the meetings.

HORSHAM, SUSSEX

I enclose a programme of the meetings held in Horsham, and the Week was, I must say, the best that I can remember. The attendance was better than last year, and the splendid spirit of enthusiasm was good to feel.

ISLEHAM, CAMBS.

I am pleased to report that our United Week of Prayer was an unqualified success. The Church of England, the Primitive Methodist Church, and the Baptist Church, met every night for prayer—such as was never known here before—each taking their part in prayer, fellowship and the addresses. The local Churches have been quickened and blessed, the wider vision of God's purposes realised, and the place of the Jew recognised in the plan of God. The united meetings have brought a new spirit of fellowship which we pray may continue.

JERUSALEM, PALESTINE

Sermons were preached in Christ Church and St. Paul's, while a special meeting, at which the Bishop spoke, was held on Sunday afternoon in the Y.M.C.A. Hut. During the week, meetings were held in the C.M.A. Iron Room, the following Societies being responsible for conducting them: Monday, Christian and Missionary Alliance; Tuesday: Jerusalem and the East Mission: Wednesday, C.M.S.; Thursday: Palestine Native Church Council; Friday: Jerusalem German Lutheran Congregation; and Saturday: Church Missions to Jews. The attendances were good, and maintained throughout the week. There was no hesitation in the prayers, and it was quite interesting to be present at all the meetings and hear the different nationals praying in their different languages following one another in quick succession.

KORTCHA, ALBANIA

Our Week of Prayer Services here at our American Mission were very well attended. Most of those who came were Orthodox Christians or Mohammedans interested in our work, and while there are few who have come out definitely as Evangelical Bible Christians, many of those attending took part in voluntary prayer.

LEIGH-ON-SEA

We had an average attendance of 150 each night. There were more attended last week than any previous year, and the spirit of prevailing prayer was great. God was in our midst. The unity amongst our people was never so manifest as to-day. There is a oneness for a great spiritual campaign. May it come soon.

LINCOLN

The Churches of Lincoln united to observe the Universal Week of Prayer, and an excellent series of meetings was held, bringing the people of all denominations together for daily prayer, and manifesting to the city the unity of the Christian Churches. On the Wednesday there was a large united meeting at Newland, when Canon Akenhead presided, and amongst those present was the Mayor of Lincoln (Coun. T. Newell).

LISKEARD, CORNWALL.

The Universal Week of Prayer received an official municipal recognition at its inauguration on Sunday, January 5th, the morning service at the Parish Church being attended, in civic state, by the Mayor (Mr. H. J. Rule), members of the Corporation, and representatives of the various organisations in the town, including Fire Brigade, Ambulance Brigade, Girl Guides, Boy Scouts, Wolf Cubs, and Friendly Societies. In the absence of the Vicar (owing to illness), Rev. W. H. Cock conducted the Service and preached on the subject of the Universal Week of Prayer.

LIVERPOOL.

The Week of Prayer was arranged at the Church House, Liverpool, and brought together daily the representatives of all the Protestant Churches. Good audiences gathered each day, and we all realised how much we owe to Mr. Thomas A. Leigh, for his faithful and long continued interest in this and all interests of the World's Evangelical Alliance. The Bishop of Liverpool gave the address at the opening gathering on Monday, Dr. David mentioning in the course of his remarks that "the fulfilment of Christian-prayer for the complete unity of His followers was hindered by sin. Many people still thought of sin in terms of murder, theft, adultery and all those grosser immoralities which they found it so easy to condemn, or of intemperance and gambling."

"When we denounce those," continued Dr. David, "we can always get a hearing in the Christian Church but those were not the things that hurt and injured Christ most. It was jealousy, ungenerous suspicion, unwillingness to think and to face new issues with Him, the unkind and contemptuous thought of a brother in His sight—those were the things that hurt Christ most. Those were the things in which we all have a share and we show it when controversy arises. The result is that our unity which is a fact in His mind, and a gift of His to us, is prevented from being perfect and complete."

The Chairman said that at the beginning of a New Year they usually took stock of their liabilities. Did they recognise that the work of the Kingdom of God had a first claim on their income?

Alderman J. E. WILLETT, J.P. (Southport) presided on the second day when the subject was "The Church Universal." He said the various branches of the Church were united on the great fundamentals

of the Christian faith and it was this spirit of unity that was needed more than anything else.

The Rev. JOHN GOURIE (Birkenhead), said people who had prayed hard for the coming of brotherhood, unity and love found that it all seemed slow in coming and began to lose faith. Their success was small in comparison with what it would yet be. In that faith they prayed. True religion was not confined to men in clerical dress, or to praying women, or to church workers. The Church Universal was far bigger than that.

The Rev. A. CUTTS (Richmond Baptist Church, Liverpool), presided at the meeting on Wednesday.

The Rev. A. G. LEE (Vicar of St. Benedict's Church, Liverpool) said the League of Nations and pacts of peace were, after all, but human efforts to protect mankind. The great purpose of the Church was to preach the Gospel, which was the only power capable of eradicating the sin which was at the root of all the world's troubles.

The Rev. SAMUEL BARROW (Vicar of Christ Church, Kensington, Liverpool) presided on the Thursday. He said there were evidences of a movement towards unity in the Churches and they were encouraged by recent events.

The Rev. HENRY E. ANDERSON (Lodge Lane Wesleyan Church, Liverpool) after describing his experiences as a missionary in China, said that doors hitherto closed in that distant land had been opened. Within the last twenty years a marvellous Pentecostal movement had taken place there. Amid all the social upheaval now in the East, there was, deep down in the hearts of Eastern peoples a great longing for the Truth.

The Rev. CARLETON THOMPSON (Oxton Road Congregational Church, Birkenhead), who presided on Friday, evinced a very friendly spirit towards Canon Fraser, the speaker for that day. He said that if there were only Congregationalists and Anglicans in the world, there would very soon be only one Church.

Addressing himself to the theme for the day, "Family School and University Life," Canon Fraser said they were so divided in their expression of religious teaching that the danger was that they should be jealous of each other as to how religious education was going to be given to children in school. There was the further danger that the Bible might be driven out of the schools altogether. One of the things which he thought they needed the movement for Christian unity to do was to enable them to arrange some system of instruction for the children in at least the elements of religion. Such instruction should be given both in elementary and secondary schools.

So many new universities were rising up that it was different to keep in touch with them all. The two older universities were originally built on a religious foundation, but now there were universities where it was scarcely permissible to speak of religion. There was a danger of young people going through the university and taking to themselves a philosophy which did not take account of the Lord Jesus Christ at all. On the other hand, where there was the disposition, there might be a religious atmosphere even in a chemical laboratory.

The Rev. CHARLES SMITH gave an informing address on the subject for the day "The Salvation of Israel" at the closing meeting. Among others present was the Rev. Khodad E. Keith. The Rev. A. J. Kellam (Bootle Baptist Church) presided.

MAIDENHEAD

The meetings were well attended and showed an advance on former years, three meetings being held in the Wesleyan Church Parlour and three in St. Mary's Church room. Two Vicars, and Ministers of the Wesleyan, Congregationalists, Baptist, and Primitive Methodist gave short addresses. As a result of the above meetings it is probable that a similar meeting on united lines will be held quarterly.

MANMAD, INDIA

As was done last year, we arranged for as many outside leaders as possible, and closed school an hour earlier each school-day so that all the elder girls might take it for granted that they were expected to attend. One result of last year's meetings was that the Indian pastor here, who took part then as one of our leaders, was inspired this year to organise a series of daily meetings for the Christians outside the Mission Compound. He in consultation with the young worker who had been set aside for the Marathi work of the C.S.S. Union by Mr. Archibald, and whose headquarters were here, decided to hold the meetings in the various scattered centres of the village and not always in one fixed place, so as to reach as many of the Indian Christians as possible. The result showed the wisdom of this, as the meetings were quite well attended, and more interest was aroused than could otherwise have been the case.

We in the Mission Compound followed the printed programme set very closely, only departing from it where the topics were beyond the grasp of our girls, and then the substituted topics were those that grew naturally out of one of the Scripture Readings suggested, and therefore closely connected with the main thought put before us.

Emphasis was laid on the need for "Unity" among Christians (but *not* Uniformity). We have amongst our girls representatives of the C.M.S., S.P.G., Christian Alliance Mission, Methodist Episcopal, and United Free Church, so were glad of the opportunity of pointing out the underlying unity there should be among all true followers of Christ, in spite of differences in externals. Most of us found the hour hardly long enough, for the subjects of the different petitions had each to be explained before our girls could pray intelligently, and we wanted as many to take part as possible.

May the influence of this Week of Prayer go with us through the year, and bring a deepened blessing on our work, and a greater strength to it.

MELKSHAM, WILTS.

The meetings in our town were of an unusually united character. The Vicar and his curates presided at the Nonconformists' services and the Congregational Minister at the one held in the Parish Church. All the meetings were well attended, and a true spirit of united prayer was manifest.

NITON, ISLE OF WIGHT

Whitwell joined with Niton this year for our united prayer meetings, thus adding one additional Church to our prayer circle. The attendances were

the largest within living memory, and the spirit of prayer was intense and fervent. Many Christian people were present at all the five meetings of the series, and they will look back on those occasions of radiant fellowship as a landmark in their spiritual experience.

NORTH WALSHAM, NORFOLK

You will be glad to know that the meetings were more largely attended than for some years past; and that a most encouraging spirit of fellowship and unity was manifest in the gatherings. We shall continue to pray that the year may be one of rich blessing for the Universal Church.

NORWICH

The Norwich meetings this year were the best that I have ever seen during my eight years in this city. The numbers grew daily, and there was a fervent spirit of prayer. The gatherings were very representative, each of the Free Church bodies being well represented, as well as the Anglican Church, and the Salvation Army Commandant took part and was present at every meeting. This is the first time that the Salvation Army in Norwich has taken a share in these meetings. Every one was encouraged by the spirit of the gatherings, and we are looking for much blessing in this New Year.

ORPINGTON, KENT

The meetings in our district were in the nature of an experiment, this being the first time that the United Week of Prayer has been observed here. They were fairly well attended and a gracious spirit of unity prevailed. I feel certain that the Churches here will organise for similar meetings next year.

PORT SAID, EGYPT

The meetings for the Week of Prayer were, with one exception, held in a room kindly lent for the purpose by the British and Foreign Bible Society. The meetings were among the best we have ever had in Port Said, and characterised by a spirit of intercession and unity, and the numbers attending averaged from 20 to 25 per night. The following were the leaders and speakers on the various evenings (the meetings were held 6 to 7 p.m.). Monday, Rev. F. F. Johnston, B.A., the Chaplain, and the Rev. E. W. G. Hudgell, M.A., of the B.F.B.S. (Service held in the English Church). Tuesday, Rev. F. F. Johnston, B.A.; Wednesday, Lieut.-Com. V. L. Trumper, R.N.R. (ret.), M.R.A.S. Thursday, Rev. E. W. G. Hudgell, M.A. Friday, Mr. Leslie Hooper, B.F.B.S. Saturday, Mrs. Ussher of the Peniel Mission.

PORTSMOUTH

You will see from the enclosed programme that we held morning meetings in St. Jude's Hall (Church of England) and afternoon meetings in Immanuel Church (Baptist). When the Chairman was an Anglican the speaker was a Free Churchman, and *vice versâ*. The attendances were excellent, never less than 60 were present at 11 a.m., and the average in the afternoon exceeded 120. This is a considerable improvement upon last year. The addresses given were of a high order and most suitable to the occasion. Perfect unity prevailed, and many prayers for increased fellowship among Christian people were offered.

RAMSGATE, KENT

The United Prayer Meetings have been better attended this year throughout, and a more fervent spirit has prevailed. We continue to foster the spirit of the Week of Prayer by arranging monthly united prayer meetings.

RICHMOND VALE, JAMAICA

In the part of Jamaica in which I am situated the Minister has to organise, conduct, and do everything himself if he is unable to obtain any other Ministerial help. Last year I had the assistance of two other Ministers from other parts of the Island, so we were able to have, more or less, a week of prayer in most of my different churches, but this year I have been completely on my own. The result has been that we have only had one special prayer meeting in each church. The meetings themselves were good, and there was a fine spirit amongst those taking part, but attendances were very small owing to the fact that we have had an unprecedented period of very heavy rains. Day after day the rain came down in torrents, and our rough mountain tracks were turned into rushing streams of water, making walking most difficult, and on our one main road driving the car was impossible. Still the effort has done us good, and the people who did assemble together got a little glimpse of the world outside and all its many needs.

RIPON, YORKS

The Week was described as "an important week in the religious history of Ripon." Clergy and Ministers of all denominations came together and joined with hearty co-operation in the meetings. The attendances were splendid throughout, although the best was on Monday when Alderman Spence presided over a very large and enthusiastic meeting, which was addressed by the Bishop of Ripon; many prominent citizens were present, as well as a number of clergy and ministers.

SFAX, TUNISIA

Thank you for once more sending me the subjects for the Week of Prayer. Besides using some ourselves, I sent French, Arabic, and English copies to one of our hill stations, and a copy to a lonely convert who has no outside help except a rare visit from a missionary passing through the town. Here we had encouraging meetings, not large in numbers on the whole, but a real spirit of unity. However, on Thursday, which is the mid-week holiday here, my dining-room was crowded out, and the hearty singing of the young folk was very cheering. As we have no male missionary here I asked different members of the Church to preside each evening, and I am sure it added to the success of the meetings.

SHOEBURYNESS, ESSEX

In connection with the Universal Week of Prayer a very helpful series of services was held in Shoeburyness, the various denominations gathering indiscriminately in the common cause of seeking a more real and vital contact with our Lord. All differences were lost sight of in our common need, and the services, at which there was an average attendance of 70, proved to be a source of rich blessing and have materially strengthened the already strong bond of friendship between the Churches of Shoebury.

ST. ALBANS

Our meetings all through, with one exception, were well attended. The United Meeting in our Town Hall was full to the doors, a thing that has not happened for years. At every meeting we adhered to your programme. We had a good time.

SUNBURY, MIDDLESEX

You will rejoice to know that we had a very wonderful Week of Prayer. We followed your suggestions and topics, both at the afternoon cottage prayer meetings in different parts of the district, and at the hall. We also made a point of visiting aged people who were unable to come to the hall and the presence and power of God was nightily felt every time. We made special mention of you at Headquarters day by day, and still keep you before the Throne. In addition to saints being quickened to Newness of Life and service, sinners were converted from sin to God. We made a point of personal dealing with the unsaved. A new Sunday School was born at the Tuesday evening meeting. Four of our young reliable workers, quite unknown to each other, felt a definite call to enter this open door of service among the young, each in turn came and told me they had the call. I called them together and told them what each had said, then we took the matter to the Lord. Then on January 12th (Sunday) our young friends gathered thirty-two children and started the school.

SWANBOURNE, BUCKS

We had most excellent meetings in the School-room at Swanbourne; the room was crowded every night except Saturday, when there was quite a good attendance. All of us felt that this was a week of real spiritual privilege, and we are much indebted to the Alliance for organising this Week of Prayer.

TAUNTON

Our united Prayer Meetings were held on New Year's Day and on Monday, Thursday and Friday afternoons and Tuesday and Wednesday evenings of this week. All the meetings except Wednesday were held on the premises of North Street Congregational Church, the Wednesday meeting in the Parish Church of St. Mary Magdalene. The attendances were better than at any time during the past twenty years, but there was not the readiness that could have been desired on the part of Brethren to lead audibly. The Wednesday meeting was unique in my experience as Secretary for 45 years. The Vicar of St. Mary's conducted it—a Free Church Minister and another Free Church layman besides myself read portions of Scripture and the prayers were led, in addition to St. Mary's Vicar, by three other Vicars, of whom two are definitely Anglo-Catholics. The whole service was very reverent and in every way helpful.

TIPTON, STAFFS

The Week of Prayer was observed as for the last six years by a series of interdenominational gatherings at various centres. This year the meetings were held as follows: Church of England centres 4, Wesleyan 1, Primitive Methodist 1. The attendances ranged from 30 to 100. There was the happiest consciousness of Christian Fellowship, and the exercise of prayer for the scheduled topics was of itself advantageous, widening the usual scope of prayer so as to include the Christian nations by name, etc.

WEYMOUTH

You will be glad to hear that the meetings have been much better attended this year, owing, I believe, to a Mission conducted in December in Weymouth. In some of the meetings there has been great liberty in prayer.

WHITCHURCH, HANTS

The Whitchurch Free Church Council, comprising Wesleyan, Primitive Methodist, and Baptist; together with the Salvation Army, met together for prayer every night in the week, visiting each other's places of worship. The attendances were good, 60 being present one evening; also the prayers were very real and earnest, and the atmosphere very spiritual. Short addresses were given each evening, and an exchange of pulpits took place on Sunday, January 12th, followed by a United Communion Service.

WILSHAW, YORKS

Our meetings in connection with the Week of Prayer were held in four different denominational buildings on successive nights, as we were unable to secure a central neutral building. A Free-Churchman and an Anglican took part in each meeting. The meeting in the Church School was the best attended by a long way, when a Baptist Minister was the speaker. The other meetings were fairly attended. As a matter of fact I was the only Minister who attended them all. The value of the Week (apart from actual answers to actual prayer) to the public can only be judged by those on the spot. The whole idea was entirely new to the neighbourhood; and the terms "World's Evangelical Alliance" and "Week of Prayer" almost unknown, incredible though this may seem!

WOODBRIDGE, SUFFOLK

The meetings have been the best I have seen in Woodbridge, and others say the best they have known. They have been largely attended, and a real spirit of devotion and unity has marked them. We took the great subject of Unity, and the various addresses were perfectly harmonious. The Bishop's Chaplain addressed the gathering at the Wesleyan Church. A Congregationalist and a Baptist spoke in Anglican buildings. At a United Service on Sunday evening held in the "Quay" Congregational Church, the lessons were read by the S. A. Captain and the Baptist Minister, the prayers were led by the Wesleyan Minister, and the sermon was preached by the Vicar of St. John's. The feeling is wide-spread that there will be as the result of these meetings a great spiritual quickening in the town.

WORTHING

I am happy to say the meetings were much better attended a keener interest being shown all through the week, and an atmosphere that was impressive and telling. The United Communion was a fresh institution and was a great success. The meetings were well supported by local clergy and ministers on the platform, while others (some visitors) were in the congregations, a dozen or so every day. Altogether under the blessing of God I feel the Week of Prayer has been a decided tonic to the Evangelical element in Worthing.

A New Spirit in Christian Unity*

By Rev. J. CHALMERS LYON

We were singing, just a moment ago, about the time when we shall take our place in Heaven, and we are all looking forward to that, thank God. But, I think, when we get there, if we are permitted to remember any faults that have marked our earthly course, one that will cause us regret—if regret can be felt there—will be that there was not more definite manifestation of the real unity that does exist among all who believe on the Lord Jesus Christ. We have not got to invent it; it is there, the real unity of the Spirit. When you have a number of people in whom one spirit dwells, a unity is of course bound to be there. It only needs manifestation.

It was because, more than eighty years ago, a number of Christian men realised that part, and realised at the same time that they were members of a number of denominations which had no rallying ground to enable them to take united action where united action was necessary—it was for that reason that the Evangelical Alliance was called into being; and for all these years one arm of its work has been to carry out this blessed work of drawing Christians together, enabling them to remember and to realise their oneness in Christ Jesus. It has organised this Universal Week of Prayer all the world over. And I must say, after looking over these Programmes printed in so many various languages that one would be lacking in imagination if one's heart was not thrilled as we think that at this moment they are using that Programme out in Uganda, in Palestine, in Turkey, in China, in Japan, in America, and, in fact, all over the world.

What are we praying for especially at this time? The note of the Programme this year—the outstanding note is that of Christian Unity. I am glad that that note was specially stressed, for we have had in recent days so many definite steps taken towards Christian unity. In Canada, in South India, in Scotland, and in our own land among the Methodists there is a drawing together of God's people in our own time. That is to my mind full of promise, and a prophecy of better things. Surely in this God has something good in store for us. One does long to see this unity. But before it can come, before it can be seen, before it can be what it ought to be, we have got to begin, as our Programme begins, with heart-searching, and ask if there is anything in ourselves that is hindering it.

As we look through the Letter of Invitation let us note one or two things it refers to. It says, let us "manifest the unity that exists among those who believe on and follow the Lord Jesus Christ. In reliance upon the Holy Spirit you will proclaim thereby the love that is born of God and *thinketh no evil*." I do not know whether I am wrong when I suggest that there is too much suspicion abroad to-day in many quarters, even in Evangelical quarters, too much of the spirit of criticism. It is so easy to pass criticisms. I remember once in the North of England I was staying in a little country village with some excellent people, and there I found a division—two camps, Church of England and Nonconformists. There was continuous whispering and criticising going on, and I found this kind of thing: "Where is the vicar; I wonder what he is after to-day?" If he went to visit at a Nonconformist house he was supposed to be luring away people from their own denomination. If he did not call complaints were made. "We are supposed to be members of his parish, and yet he never calls on us." That is a trivial illustration and perhaps hardly worth mentioning; but let us ask ourselves, "Are we, am I, free from that carping spirit of fault-finding? Do we manifest the love that *thinketh no evil*?

Then, if there is to be Christian unity, the next paragraph in the Letter speaks about being prepared to make the sacrifices that God requires. There must be a spirit of give and take. If we are to come together in any effective way, we must recognise that the kingdom of God is a bigger thing than

* An Address given during the Universal Week of Prayer at the Central Hall, Westminster, on Monday, January 6th, 1930, Rev. the Hon. W. Talbot Rice, M.A., presiding.

any of us have understood, and that men do see things from different angles. We must recognise that; and so long as all eyes, from whatever angle, are centred on the Lord Jesus Christ as Saviour, let us be prepared honestly to recognise all such as brethren in the Lord.

One other note is struck. We need, says this Letter, so admirably expressed, "a spirit of new adventure in Christian unity, if we are effectively to make the Gospel known to help the world which as yet has never heard the name of Jesus." To prevent overlapping and wasting of effort we want our Missionary Societies to meet together and ask how best the forces at their disposal can be utilised so as to bring about a cessation of divisions in the Mission Fields.

Above all things we need to come together as we have come this morning, to get together on our knees and realise the presence of the unifying Spirit of God and pray for our own land. We are living in strange days. We often say that. Strange days they are. Our young people are faced with difficulties and temptations that those of us who are not quite so young as we used to be were not faced with. We had our own, but they have new difficulties and temptations. May this be a season of true heart-searching before God, a time when we seek ourselves to be right with God in order that we may pray, and pray effectively and expectantly for spiritual quickening not only in this beloved land of ours, but throughout the universal Church of Jesus Christ.

The Church of Christ: Its True Nature*

By Rev. J. W. EWING, M.A., D.D.

Our special theme this morning is The Church Universal, as we seek to visualise the unity of all members of the Church of Christ. We have been praying for the Church, and it will be well for us now to try and realise what our Lord's thoughts are toward His Church. I find in the Epistle to the Ephesians, the 5th chapter, these words: "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word. That He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

So our Lord's thoughts of His Church have been thoughts of love from eternity. From His Heaven he looked upon His Church as she should be, and loved her with a tender affection. Loving her He came into our world and gave Himself for her in the sacrifice of the Cross. What, then, is the purpose of Christ in this great sacrifice? It is that He may present the Church to Himself, a glorious Church, without spot and without blemish. I would like the key-note of my message to you this morning to be those words: "A glorious Church."

What do they imply? Evidently from the context a glorious Church is a *pure* Church. The Church is to be without spot or blemish, or any such thing. Christ wills that His Bride, the Church, should be clothed in white raiment, that she should cherish thoughts that are pure and live a life that is holy. How does He secure this purpose for His Church? We have cleansing through "the washing of water by the Word." The water is evidently an emblem of the spiritual influence of the truth which the Word presents, and we are reminded of our Lord's own words to His disciples, "Now ye are clean through the words which I have spoken unto you." Every word of Christ, wise, true and inspiring, is a word making for purity in those who receive it. Where the word of Christ dwells in the heart, there is no room for evil things, selfish imaginations, worldly motives. Where the word of Christ is in us there is inspiration to the upward look, and the prayer of faith and the

* Address given during the Universal Week of Prayer at the Baptist Mission House, Furnival Street, London, on Tuesday, January 7th, 1936, Prebendary H. W. Hinde, M.A., presiding.

desire to walk with God. Does not the Church of Christ to-day need everywhere that the word of Christ should be the controlling factor in her life, that she should be purified from all things that darken her light and hinder her influence? We know that the Church on earth, a human institution in a world full of temptation, is as yet imperfect. We all have to lament those things that enter into the Church's life which are not from God. Sometimes there are methods, sometimes amusements, which do not help the spiritual power and glory of the Church. We pray to-day that the Church of Jesus may be delivered from all things that would hinder the fulfilment of her Lord's Will in and through her. She cannot afford to descend to worldly ways. We want *a glorious Church*, and when one says those words one's own heart breathes the prayer, "Purge me with hissop and I shall be clean; wash me, and I shall be whiter than snow; create in me a clean heart, O God, and renew a right spirit within me." Every Christian is a part of the Church of Christ and one longs that one's own heart and life may be of such a character that one's personal contribution to the Church shall promote her glory.

If the Church is pure she will be *united*. It is sin that divides, it is jealousy which makes men selfish and suspicious. Where we have the soul set free from the power of unworthy things, the love which is of the essence of the Church's life has room to grow. That love draws Christians together, and it is the love of Christ. Our Lord Jesus has indicated, in His own intercessory prayer, that there is a glory in unity. "The glory which Thou gavest Me I have given them, that they may be one, even as We are One." As we think of the unity between the Father and the Son we cannot fathom its depths; but that unity tells us of the unity between believers in Jesus, and such unity is a glorious thing. There is a glory in the bringing together of different points of view, in the subordination of many aims, to one great controlling purpose; and where we see in an individual Church, men and women, all one in purpose, desire, prayer, love; and where we see churches drawn together from one denomination, or from many denominations, with one desire and one thought, there we have something beautiful. "How good and how pleasant it is for brethren to dwell together in unity." How glorious it is where the Church of God, the great world-Church, is truly one in spiritual character and purpose! Our Lord Jesus Christ would draw us all into this fellowship.

We are all conscious that to-day there is a movement toward unity. It was my privilege some time ago to be in Canada, and on the first Sunday morning of my visit to preach in the Westminster Central United Church, Toronto. Those assembled belonged to different denominations—Presbyterians, Congregationalists, Wesleyans now forming one Church—and as I looked into their faces and joined in their songs of praise, and delivered them the message entrusted to me, I was not conscious of any difference. We were all one in Christ Jesus. We know of the movements in Scotland and in England—Presbyterians coming together, and Methodists forming one great body. We think of the tendency away in South India toward unity, and we realise that there is moving in the world to-day among Christian believers a spirit of love, a deep desire to know one another better, and as far as may be to form one household of faith.

There are many who are not yet one organically, but are nevertheless one in the spirit of unity, which is even more than organic relationship. In this City of London where we are faced by one of the most tremendous problems in the continued growth of the Metropolis, we are joining for Church extension. Various denominations meet in conference periodically in the Memorial Hall, to seek the founding of new Churches in Greater London without the competition of different sects, so that we may take count of one another's plans, and work together to claim this ever-enlarging Metropolis for Christ. Then, too, we see the evidence of unity in the acts of personal kindness shown from one denomination to another. Visiting an outer suburb of London, where there is an historic Abbey, to bring a message from the Lord to the members of the little Baptist Church there, I was delighted to be met in the vestry by the Rector from the Abbey, who had come to welcome the preacher and join us in our afternoon worship. That is not an isolated fact, and it indicates a drawing together of Christians throughout our land in a desire for mutual help and fellowship.

Yet we are conscious that we have still much to achieve in the matter of unity. How

are we to get still nearer to one another? The quickest way is by coming closer to Christ. During this Week of Prayer, if we can touch anew the Sacred Hand, look up into the face of our Redeemer, and realise afresh the glory and inspiration of His love, we shall be drawn out in more tender sympathy with all who love Him, whatever their name may be.

Then a glorious Church must be not only pure and united, but also a *witnessing* Church. We are united not merely for happy fellowship, precious as that is, but for a great work for God in this world of ours. We have to bear our common witness to Christ and His Cross, to the Everlasting Mercy which is seeking the salvation of humanity.

John Bunyan has described the Church under the emblem of the Palace beautiful. I am not sure whether he has spoken of it as lighted up at night, but Christian came to the Palace late in the evening, having been delayed by his sleep in the arbour on the Hill Difficulty, and having had to go back there for his lost roll, so that when he came to the house door he was asked why he was so late. Thus the evening shades were falling and the pilgrim saw the house lighted up. He was welcomed into it, and there, through rest and converse, and the armour with which he was accoutred for his future battles, he was prepared for the pilgrimage to the Celestial City. We want the Church in all lands lighted up to make its appeal to the wanderers of earth, to those who are finding the way difficult, to the weary, the troubled, the heart-sore. O that the Church of Jesus everywhere may have Evangelical passion, a desire to win souls to God, to go out as the Good Shepherd did to the "sheep" who are wandering in the wilderness, with torn fleece and bleeding limbs! How many there are outside the Church to whom the Church is called to bear her witness. Let this year be a year of increasing endeavour for the winning of men and women; and in this House, this Mission House, we realise the world-wide commission of the Church. The Church is a glorious Church in the degree in which she forgets herself and thinks of mankind, remembering her Master's command to go into all the world and preach His Gospel. While there is one tribe, or one member of a nation, ignorant of Christ, in the darkness and in the shadow of death, the Church has a claimant call to go forth to win those who know not the Saviour, and to bear witness to the Gospel of His grace.

Then I think a glorious Church, pure, united, witnessing, will be also a *rejoicing* Church. I like to picture to myself the Church of the early Christian era, fresh from Pentecost. She knew that only a few weeks before Christ had redeemed her upon the Cross, and that now the Holy Spirit had been poured out to draw Christian hearts together and make them truly one. So the Church went forth, baptised with power and love. What a radiant picture it is that is given us. "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favour with all the people." O that the Church of Christ to-day might return to the joy and inspiration of those early days! Methods and organisation are other than they were in those days of simple life. Yet we want the old spirit of triumph and hope and assurance, born of a vision of Christ, and the presence in the heart of the Spirit of Jesus; we want a Church full of gladness in sin forgiven, delighting in being brought into the family of God, comforted amid all life's sorrows by the tender sympathies and mercies of the Redeemer, and looking forward to the home beyond the grave in the Father's House with its many mansions. Do we not miss to-day in many a Church the note of joy and enthusiasm, the spirit of a great adventure inspiring to noble deeds and willing sacrifice?

A glorious Church is a Church full of the joy of the Holy Ghost, a Church forgetting itself in the service of Jesus and mankind; and the Church to-day, the Church Militant, will pass with the rending of the veil into the glory of the Church Triumphant—sin conquered, sorrow left behind, temptation past, and the children of the Lord gathered with their Saviour in the Paradise toward which we haste; without fault before the throne of God, washed in the Blood of the Lamb, standing in the presence of Christ, beholding His face without the veil between, having His Name in their foreheads. That is Christ's ideal for His Church—a glorious Church, pure, united, witnessing, rejoicing; militant for a little while, and then for ever triumphant.

International Friendship*

By F. H. HAWKINS, LL.B.

On behalf of the Directors of the London Missionary Society and all its Officers, I should like to give you a very warm welcome to this Board Room this morning. It is always a great privilege to co-operate with the world's Evangelical Alliance in the good work which it is doing all over the world, and we are honoured in being your hosts to-day.

We are met together not so much to speak to one another as to thank God for the growth in international friendship and co-operation which has been going on during recent years, to confess with shame the jealousies and rivalries which still divide the nations of the earth, and to join in intercession that the day may be hastened when the reign of the Prince of Peace may be extended all over the world, and when peace and love shall govern the relationships between the nations.

In the first place, I would remind you of the great growth in international friendship and co-operation during recent years. As we look round the world to-day I am afraid there is a great deal of ground for our being pessimists. We see the bitterness between the people of India and the British. We see chaos still reigning in China. We look to the Continent of Europe and we still see suspicion and jealousy and rivalry and vast standing armies. In Russia we are faced with a deplorable situation. But to any one who takes a longer and wider view, there is very much cause for thanksgiving. If we compare the situation as it is to-day with what it was twenty or even ten years ago, we have great cause for gratitude to God. We praise Him for the steady growth of the influence of the league of Nations, for the common acceptance of the International Court at the Hague, for the Pan-Pacific Conferences which are helping to solve the problems of the great Pacific Basin, for the approaching settlement of the Reparations Question, and especially, at the present moment, for the forthcoming Conference on National Disarmament. You, Mr. Chairman, have already referred to the issue of the appeal in this morning's newspapers by the Archbishop and others for a Day of Prayer on behalf of that great Conference; and we friends of the World's Evangelical Alliance will be the first to respond to that appeal. All these signs of the changing condition in the world are cause for great thanksgiving to Almighty God. To-day we are met together to thank Him for these indications of the better days that are coming.

My own special association with the cause of Christian unity has been in connection with various Missions. But this subject is to bring us together again to-morrow at the Church Missionary Society's House and I must not trench upon it now—the growth of friendship and co-operation in connection with Foreign Missionary Work. During nearly the last twenty years I have been in charge of the China work of the London Missionary Society. The Home administration of it has brought me into close relationships with two great countries of the world. I have paid during the last twenty years four extended visits to China, and have visited many parts of that great land. During the last thirteen years my work for China has led to my visiting the United States on twelve different occasions; and in connection with China especially I have been brought up against some great international problems, particularly as affecting China's relationship with Great Britain and the United States, and to a less extent with Japan. The possibilities of a clash between the white and the yellow races, between China and the Western Powers during the last twenty years have been very great, and have been accentuated in recent years by the growing tide of nationalism in China, which is one of the results of the great war. But to the dispassionate observer there is no doubt whatever that the possibility of armed conflict between China and Japan and the West is very much less to-day than it was twenty years ago. To-day the Yellow

* Address given during the Universal Week of Prayer at Livingstone Hall (L.M.S.), on Wednesday, January 6th, 1932. Archdeacon E. N. Sharpe, M.A., presiding.

Peril in the old sense of the word, which was a military peril, has given place to an economic peril and rivalry. Taking a survey of the last twenty years the relationships between the East and West, as far as China is concerned are very much better than they were. The difficulties are still very great. There is a very great deal to be done before the relationships between the East and West are brought into harmony with the principles of Jesus Christ. There is a very great deal to be done in the West as well as in the East, but I think the outlook is very much better now than it has been during the last twenty years.

Now what is the cause of this improved outlook? I think there is no doubt whatever that we have to look for it in the growth of the influence and principles of our religion among the nations of all sorts. I think that all that has been done for the advancement of the kingdom of Christ in the world in connection with Foreign Missionary work, has been most blest in bringing the nations close together. It is not without significance that to-day in the government of China there are several Christian men and others who were educated in Christian schools and colleges in China, Great Britain and America.

Another cause of the growth of international friendship and co-operation is to be found in the growth of the work of the World Federation for the cultivation of fellowship between the nations of the earth through the Christian Churches.

Then, meeting under the auspices of the World's Evangelical Alliance, I am quite sure we all agree that this great organisation throughout the world has had its large share in bringing the nations together. This week in many parts of the world meetings similar to this have been held. I cannot speak very much for other nations, but I know that in the great centres in China, Chinese will be attending meetings like this in far larger numbers than the British, and that is having its share in bringing the nations together. I think we should recognise to-day the great contribution which this Universal Week of Prayer is making to the hastening on of the day.

"When Peace shall over all the earth
Its ancient splendours fling,
And the whole world send back the song
Which now the angels sing."

"HIS PRESENCE IS SALVATION."

"If we are constantly thinking only of what we can *see* of God's work—well, sometimes we have clouded days when the sun does not appear to be there. The very centre of our confidence and strength lies in what God *is*. He is the *living* God, and we serve an undefeated Lord. The living God Himself, He is the greatest of our contemporaries. That means that He is in life to-day, that He has the same creative power which He displayed when He made this earth and man upon it; it means that He has the same completeness of love in His heart as when the angels sang, because the very Son of God was born upon the earth; it means that he possesses the unleashed lightnings, the immense as yet unused resources, the power to do dramatic deeds—deeds of the living God. And He has expressed Himself in large measure through our undefeated Lord. The Lord Jesus Christ is never beaten when He comes in His own strength, undimmed and undiluted by man's disloyalty and infidelity in the conflict. When He had to fight hand-to-hand there was never a flaw, there was never a failure. He passed through the greatest of his temptations and achieved the vastness of His redeeming work unbeaten, and He is the same undefeated Lord to-day."

R. C. GILLIE.

Rejoicing in Tribulation:

A Missionary Secretary's New Year Counsel*

By Rev. C. E. WILSON, B.A.

No missionary or missionary secretary can be a pessimist. But we should be simply insincere if we should try to deny that the world at the present time seems very full of trouble. The great causes most dear to us in this room now seem to be beset with enormous difficulties. I look on Russia and cannot but be distressed when I think of my Baptist brethren and other Evangelical Christians suffering there so much. In China I became very conscious of the anxiety and strain under which all missionaries and all Chinese Christians seem to be living at the present time. There is nothing more impressive in the whole world than the turmoil, disorder and uncertainty that prevail in that great land of China—a nation that represents a quarter of the entire human family. We cannot be unaware of the strongly arrayed opposition to Christianity, and to all religion, manifested just now so widely by the attitude of Chinese Officials toward the Christian Church. I am an old Indian missionary—I will not say that—I am a *former* Indian missionary, and I know what the political unrest and the strong Nationalist excitement in India means, as indeed the similar reactions in Egypt and in Moslem lands mean, in relation to Evangelisation, making conditions in which Evangelisation, steady, hopeful and fruitful, is rendered most difficult where it is not impossible. I need not characterise the conditions nearer home among ourselves in our own nationa life here, and in Europe and America. We have already recognised this morning the wide-spread irreligion, the coldness in our churches, the need for greater enthusiasm and more sacrificial giving and prayer in the churches, and for wider Evangelisation.

What, then, is the right word of counsel and help for us, in face of all such world perplexities and troubles; what are the qualities most called for in Christian people; what ought to be our attitude in the opening of this new year of grace? I suggest that we find our answer in the words of St. Paul concerning our standing in grace. In Rom. v. we read: "Let us have peace with God through our Lord Jesus Christ; through Whom also we have had access by faith into this grace wherein we stand; and let us rejoice in the hope of the glory of God. And not only so, but let us also rejoice in our tribulations: knowing that tribulation worketh patience; and patience, probation; and probation, hope; and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us." Our times may be bad, but I honestly believe our times are much better than the times of St. Paul. We may surely therefore emulate his example of rejoicing in hope of the glory of God. I suggest that that is both more gracious and more sensible than moaning and harbouring fear or doubt; better even than praying for speedy deliverance or easy conquest. It means getting ourselves ready with joy to do the task that God has given us, not indulging in querulous complaints about it, or about one another, or about our churches, and not adopting that most attractive occupation with some people, finding fault with Missionary Societies.

I find it encouraging to study this series of words decribing the successive forms of strain and discipline through which God passes His servants — trouble, patience, testing, toward hope and joy. The word translated *tribulation* is suggestive of pressure, squeezing, overweighting. Do any of you know what that is—the burden on the heart, the weight on your mind, the feeling of being overwhelmed by your work, what you so commonly talk about as pressure of business? Do you know anything about overwrought ministers and church officers,

* Address given during Universal Week of Prayer, at the Church Missionary Society, on Thursday, 8th January, 1930, Rev. The Hon. W. Talbot Rice, M.A., presiding.

and harassed, careworn Christian laymen? That is tribulation in this sense. We all know something of what it means on the mission station to be shorthanded and overweighted with responsibility. The hardest of all tribulation is not necessarily the tribulation that comes of violent persecution. That is sometimes a tonic. There is something stimulating in the challenge to a fight or a controversy. A really spiteful letter in your morning correspondence will make you sit up and take your pen in hand resolutely and write a reply. It is the every-day worries that wear us down. That is the tribulation that is to give us the chance of rejoicing in God.

Then there is the financial tribulation. We all know something about that in Mission Houses. I had a little wooden motto, in poker work, given to me when I was doing deputation work for the Baptist Missionary Society. It was in the guest-room of the house where I was staying, and it bore the words, "In the midst of life we are in debt." I stood and looked at it and laughed and laughed until I felt quite refreshed. There seemed to be something comical in giving that as a reminder to a missionary secretary. That motto was given to me next morning, and it now hangs up in my office in Furnival Street. I try to rejoice in the tribulation of a deficit. It is not easy, but I do it in the perpetual hope of deliverance. I could tell any one just how much it would take to deliver me to-day. We all have to pass through a process of pressure in this modern life; in the great organisations in which God has given us the high honour of serving, we cannot escape it.

We have to pass through that to patience, and patience means just holding up, bearing with the unbearable, enduring the intolerable, standing in the evil day, and when we have done everything else, just keeping our stand. That calls for all the courage we can summon. It often requires more stoutness of heart just to wait than it does to start on a great adventure. That is one of the hardest lessons I had to learn in the school of grace. We are to be patient with ourselves, not to give up after repeated failure, not to send in our resignations, but to rejoice in the hope of the glory of God being shown even in these poor lives of ours, to endure to the end; for that, the Saviour says, is what our salvation is.

Then we need to be patient with others. A sympathetic friend asked a missionary who had returned on furlough, "Tell me, what is your chief difficulty and obstacle in your work on the mission station?" The missionary sighed and said, "It's the other missionary!" That may be the sort of challenge to your patience or mine. The other deacon, or the churchwarden, or the other lodger, or the other fellow-Christian. *Patience.* I think we may confess that many, if not most, of the great divisions in the Church of God, about which we are thinking so much to-day, have arisen out of impatience, intolerance, refusal of Christian liberty to others.

We have come to the stage in missionary success when the younger Churches in the lands in which God has sent us to serve are aspiring to freedom and independence of control from the older Churches, and are asking for some direction of the activities and policies of the Missionary Societies that are working in their countries, even though the Missionary Societies still find the money. Both missionaries abroad and the Boards at home are finding that state of things a severe testing of their patience. We have to be patient with young Churches, and I think young Churches have some need to be patient with us. In all these controversies and discussions towards Christian unity nothing is more needed than patience. When you ask, How can we be patient with stupid people, how can we tolerate what is wrong, how can we stand by when other people have to endure injustice and opposition and persecution; what about those Foreign Governments where Christians suffer such disabilities—how can we be patient about them — Portuguese Africa, China and the Near East?—when you ask all that, I can only humbly offer you this suggestion: God is patient with them. I cannot, of course, solve for you, nor you for me, this great riddle of the ages, *why God permits these things*, but He does. God is patient, and we must be patient with God. Why does God let useless and even injurious lives continue, and take away from our midst those precious and fruitful and indispensable people that we trusted and loved and need so much? We cannot explain it; but there will be no joy for us in our work unless we can rest in the Lord and wait patiently for Him. By the great exercise of prayer I need

not remind you that patience is sustained asking with the hand outstretched of the helpless mendicant, seeking to find the way of God's will, and knocking persistently until the door is opened.

This leads us to the next stage of Probation, a well tested experimental religion, proven faith, tried character.

I think God may be much more concerned about the way He is able to bring us out from our difficulties and make us experienced believers and trustworthy servants, rather than that we should have the gratification of winning some success that we covet. For *character* is His chief objective. Like the lapidary or the goldsmith He applies His severest tests to what He most values. It is now sixteen years ago since a young man, who was rejected as a candidate for Africa, was greatly perplexed and set himself to know God's will. He went back to his situation and afterwards embraced a big opportunity of going into business. But he did it with the solemn covenant that he would dedicate that business to God, and take only his salary out of it and give God the remainder for missionary work. He gave £20 the first year out of his salary. He has gone on for sixteen years. For years, as the accounts of that business have been made up, he has sent anonymously through the bank all his offering—£4,500, £5,200, £5,600. During the last twelve months it has come to over £4,000. All *anonymously*. The whole business is God's; he is only the servant of the business. It is one of the most beautiful things I know in triumph over tribulation, and in dedication of life. When you go home from your work, or preaching, or business, or committee meetings, the Lord Jesus may be much more concerned with the temper you go home in than with the eloquence of the sermon you preached, or the conclusions you arrived at in your committee meeting.

God can do wonderful things by selected and tried people. He does not care so much about numbers; He likes to win victories with small Gideon armies rather than with the boastful thousands of Israel. He is not the God of big battalions. Such study as I have given to history makes me rather dubious of the argument that the world is going to be convinced of the truth of Christ by seeing big united Churches. The Lord sometimes sends His Apostles even now into world enterprises without scrip, or purse or a second coat, to expect great things that He may do for them, and to attempt great things for Him. The expectancy in God must come first. I am insisting on that because there are a great many people who misquote William Carey. They say that the Church should attempt great things for God, and then expect great things from Him. But Carey began with expectation, and when his eyes were uplifted to look with sure confidence in God he could attempt anything.

The best achievements of all is this expectancy or hope.

We have hope for the Church of God. We shall not all express that hope in the same way as to what God is going to do with His Church in this country and in the world. But this we can be sure of: that if He shed abroad the love of God in our hearts by the Holy Ghost He has given to us, He will be able to do great things with His Church. He will be able to fulfil His own purpose. I do not know, and you do not, what is going to be the end of the missionary enterprise, the great consummation. When I was a student I think I had a clearer idea about it than I have now. I do not know how God is going to bring about the great consummation of the proclamation of His word throughout the nations.

I cannot tell how He will win the nations,
How he will claim His earthly heritage,
How satisfy the needs and aspirations,
Of East and West of Summer and of sage.
But this I know, all flesh shall see His glory,
And He shall reap the harvest He has sown,
And some glad day His Sun shall shine in splendour,
When He the Saviour, Saviour of the world is known.

That is our assurance. Some day Jesus Christ Himself will be satisfied, and if He is satisfied we may be satisfied. Even now we can be satisfied with that assurance, and find in our pressure and tribulation room for rejoicing, because it shall develop our patience and our experience and our hope, the hope that will make us not ashamed.

Christ in the Home*

By Rev. J. ALFRED SHARP, D.D.

THERE is not a more important subject that Christian people have to consider than the subject of home life and home influence. We are all, in theory, agreed as to the importance of home life. Many a man has had to thank God in the after years of his life for the influence of a godly mother who, when he was a lad in the home, took him away and prayed with him and spoke to him of the deep things of God.

But, frankly, I am afraid that home life from the religious standpoint is not to-day what it was three or four decades ago. There is nothing in my opinion that would lead to what we all desire to see, and for which so many are praying, namely, a glorious and blessed revival of the work of God—nothing that would lead to that more than a revival of old-fashioned home religion. Therefore, I make no apology this morning for speaking to you upon this subject, which I think is very searching to the heart and life of us all. If I am asked, "What do you mean by confessing Christ?" my answer is very definite—a clear and unmistakable presentation of Jesus both in word and in life. We must remember that when we are in the home we are living under the searching gaze of the children we love. As we live, as we speak, so will the life of our bairns be. How necessary then that in the home amidst the homely duties we should confess and serve the blessed Lord and Saviour Jesus. This does not mean, of course—and it is far from my mind—that our home life should be painted one dreary drab. Not a bit of it. The more laughter, the more fun we can bring into our homes, the more disposed the children will be to give heed to our teaching and follow our advice. Many a young man has gone out into life armed for the conflict because influences environed him in the home in which he has been trained. On the other hand, many a life that might have been bright and happy has been marred because Jesus has not been properly confessed in the home.

Some little time ago a father was speaking very sternly to his son because of some wrong he had done, calculated to bring not only himself but the whole family into disrepute and disgrace—the father spoke sternly to the boy, and when he had done the lad turned and said, "If I have learned to love evil, if I have learned to hate goodness, I have learned it from you." May we never have rightly and truthfully such a charge laid at our door. The best way to avoid this is to take the sanctities of the home life, to lay them upon the altar of consecration, to lift high the snow-white banner of our Lord's Cross in the home and confess Jesus day by day.

When we are dealing with young life, whether in the home or school—wherever we have to touch young life, there are certain things that I think as Christian men and women we ought to remember. We must ever try to impress upon the hearts of the young this fact: that to love and serve Jesus Christ is the highest and noblest thing in life. Too often in our home training and in other training of young life, we seem to give the young people the idea that the one thing to live and strive for is worldly success. We all desire, of course, to see our children and other young people that we influence, successful. But we must remember that there is something in life higher and nobler far than mere success. Many a man has climbed to the highest rung of the ladder of worldly success, and yet realised that his life has been a great and ghastly failure. I often think of these words written by Mrs. Carlyle, published by Froude, and perhaps too brutally frank: I married Carlyle for ambition. He has exceeded my wildest hopes, my intensest ambitions, and I am miserable!"

Some fifty years ago I was in the city of Leicester when Abbey Park was opened by the Prince of Wales, afterwards King Edward. Leicester was in its gayest mood. As I stood in the Abbey Park and gazed across the ornamental water I saw the ruins of the old Abbey on the other side. For one moment I began to dream and think. The voices of the people there died away in the distance, the strains of music seemed for the

* An Address given at the Bible House Band Bible Society during the Universal Week of Prayer, on Friday, January 10th, 1930, Rev. Arthur Wilkinson, B.D., Presiding.

moment to pass. In imagination I saw the old Abbey rising again in all its greatness. Inside there was one whose life was fleeting away, and as that life passed out into the future, there came this cry, and I heard it as plainly—of course it was only a trick of the imagination—as if the man had spoken to me: "Had I but served my God as I have served my king, He would not have deserted me in my old age!" Cardinal Wolsey lived for human success, and he gained it, and the end of it all was that dying cry. Let us take to heart this truth, and with loving tenderness let us try to drive home to the hearts of young people, wherever we touch their life, this fact: that to love and serve Christ is the highest and noblest thing life can give.

Then I am sure, from my knowledge of young life, that we must *try* to put to them this fact: that to love Christ and to serve Him means embarking on a great adventure. It is the appeal to courage and to the adventurous that wins a response in the hearts of young people. There is something in their hearts which leaps forth to meet such an appeal. Is it not a great thing to embark on Christ? Was it not a great adventure for you and for me when first we embarked on Christ? Indeed it was. And the romance of living the Christ life is very wonderful. We must feel the glamour of this if we are to influence the life of children in the home or elsewhere. We must make the children feel this glamour. Whether it be the teacher in the school or the parent in the home, we must bring home to them the thought that their highest aim in life must be to embark on this great adventure.

There is just one other thing on this line. That is, we must somehow or other make the children feel in our homes and schools that loving service for Jesus means, and will always mean, loving service for others. Moreover, I am strongly of opinion that every kind deed which studs their life ought to be linked up with the name of Jesus. When they are taught to be good and kind and loving and tender, they should be taught that they should be this because it is the will of Jesus that they should. If we can only link up all that is ideal in the life of the young—the goodness, the tenderness of young life—if we can link that up to the Name of Jesus we shall have gone very far towards bringing the children themselves to the blessed Master and Saviour.

But there is one thing I must say before I close—and I speak from my own heart's experience—if we are to confess Christ in the home, if we are to lead the children to Jesus, then the Bible, God's Word, must be our constant companion and must contain the truth that we want to drive home to the hearts of those little ones. Say what men may of the Book, that Book does keep alight in our hearts the fire of God's grace; and whatever else we may do, or may not do, we must strive to create in the minds of the young people that the Bible is a holy and sacred Book. We must impress upon them that in that Book God speaks to them. I do not want to treat the Bible as a fetish. God forbid! But I do want to give it its supreme position. If the Bible be not more than ordinary literature, how comes it that men cry out for the Living Word? This Bible House is a standing tribute and illustration of that want. How is it that men want the Bible to be spread into all lands? And how comes it that men are so anxious that this Bible truth should be impressed upon the hearts and lives of young people?

Said a man to me only a few weeks ago, "Surely you don't believe that the Bible is more inspired than Shelley?" I said, "My friend, that is just what I do believe." I think the Bible takes the supreme position. It has no equal, it has no rival, and it is because of that that men are so anxious, and properly anxious, that the life of individuals and nations should be built up upon the great and blessed teaching of God's Holy Word. "The entrance of Thy word giveth light," says the Psalmist. That is true in every sphere of life, and it sometimes seems to me that the use of the Bible in the home is one of the best methods of confessing Christ in that home. Somehow or other, if you play fast and loose with the Bible, whether it be in your own life, or in the home life, or in any other sphere of life, there comes decadence. So I want in my closing words to drive home to my own heart and to the hearts of those present here this morning, that lying at the base of all confession, lying at the base of all we do, is loyalty and devotion to the Word of God. If we remember these things and do them, we need not fear the future, for the really great days of Evangelical Christianity will not lie in the past, but in the bright and glorious future.

Continental Evangelical Life and Work

Will Editors of Christian papers, etc., in European countries, please send us regularly their issues in exchange for EVANGELICAL CHRISTENDOM?

We shall be grateful also if Continental readers will send us Newspapers or Letters containing information of interest concerning Evangelical movements on the Continent.—[ED.]

Religion in Germany THE war has changed the entire German religious outlook from the ecclesiastical standpoint. The German Republic precludes the establishment of any State Church, but it guarantees religious liberty, acknowledges the entity of a Church in the sight of the law and protects its property. The breakdown of currency deprived the Churches of their endowments and left them in the position of having to start afresh, as far as finance was concerned. All Churches are equal in the eyes of the Law, which aids the Churches in certain departments of their statistical and financial collections departments. In short something like a complete revolution has been worked, and the outlook of the leaders on religion had been changed when the State Church was abolished. The State, however, has by no means lost interest in Church matters, for it keeps a watchful eye over growth and development. It is friendly without being interfering.

The German Churches The two Great Churches in Germany are the Lutheran and Roman Catholic. Free Churchmen are few in number and those who are registered members do not form a large proportion of the inhabitants. A "Dissenter" in Germany is one who does not belong to any Church. The Roman Church represents one-third of the inhabitants, but as it dominates the Centre Party and supports the Republican element, it has a strong political hold on the country. It lately entered into a Concordat with the Government and the Concordat was signed by the Nuncio. It is noteworthy that all changes from one Church to another are formally registered and the number of Roman Catholics who become Protestants is twice as large as the number of Protestants who become Roman Catholics.

Theological Movements Karl Barth who preaches and teaches a revived Calvinism is one of the great religious forces in Germany. His Calvinism is not concerned with the doctrine of Election so much as with the transcendence of God and the objectivity of the Revelation in the Old and New Testaments. It has been called a theology of crisis, but its main characteristics are due to a reaction against the subjective teaching which had become so common in Germany and which had resolved itself largely into every man following his own feelings and neglecting the Biblical teaching as from God. Advanced criticism had driven inspiration from the Bible, and religion had become a matter of personal appropriation of whatever, the man or woman gave value to in his thought. This change in German mentality will have wide-spread influence and from many parts of the country we learn that religion is becoming a more real force in life.

The Heiler Movement Some twenty-two years ago great attention was given to an American work, entitled "Passing Protestantism and Coming Catholicism" which was hailed as the death knell of Protestantism in the United States. Its author was a well-known Congregationalist Minister. Protestantism is by no means dead, and "Catholicism" as understood by the writer, has not made much, if any, real advance. A young German Roman Catholic named Heiler received the Holy Communion at the Stockholm Conference and did not join any Cuurch. He became a University Professor, and as he is devout and learned, his books which advocate something like Anglo-Catholicism are considered by some to be the harbingers of a great change in German Church life. We are informed that, neither as a teacher, nor

as a leader, has Heiler attracted any considerable following, and as in so many similar cases, the wish is father of the thought among those who describe his work as calculated to have great influence on German religious life.

Swedish Lutheranism The great respect paid everywhere to the saintly Archbishop Söderblom makes many anxious to know something of his Church. A recent visitor says that a Calvinist visiting for the first time a Swedish Church would imagine he was in a Roman Catholic Church. For Sweden preserves rich vestments, the crucifix, lights and a liturgical service. But closer acquaintance proves that it is loyal to the doctrine of justification by faith only and true to the Protestantism of the communion of which it remains the only Episcopal member. It has been called a "bridge Church" for it is in communion with the Episcopal Church of England and the non Episcopal Lutheran Churches of the Continent. And not only does Archbishop Söderblom uphold this, he is also on terms of the closest friendship with the Reformed Churches. In many ways he stands by himself in the Christian world, for he is equally at home in non Episcopal and Episcopal circles.

"Luther and his position" During recent years many attacks have been made on the character and work of Martin Luther by Roman Catholic and Anglican writers, who have made it their business to gather together all that can be said in defamation of the man. In the concluding paragraph of his monumental four-volume work on "Luther and the Reformation," Dr. Mackinnon writes "Luther and his achievement are great enough to stand criticism, and enlightened criticism can only be serviceable to the movement to which he gave his name. The partisan, ill-informed, prepossessed criticism, of which there is such a "spate" in current as well as past ecclesiastical literature has no right to a hearing. Whatever one's ecclesiastical prepossessions, whether the critic is competent or incompetent, fair or unfair, liberal or small minded, he is a poor specimen of a man and a Christian who, in the presence of this marvellous Christian and his achievement cannot join in the voice from heaven, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, for their works do follow them." The man who wrote these words knows Luther as no man of this generation knows him.

Church Attendance in France Our French protestant brethren complain of the falling-off of attendance at the weekly services of their Church. They attribute it to a large extent to the influence of the automobile, but the figures we have read make us see that the drift from the Churches is taking place among the Huguenots and their brethren. On the great festivals the members attend in great numbers, but the weekly assembling of themselves together has been neglected to an extent that has caused the deepest heart searching among their leaders. No one who knows the earnest devotion of the French to the Protestant Faith—when they are Protestants—can fail to be distressed by this tendency, which is in marked contrast to what takes place with other minority Churches in Roman Catholic lands. We fear that the contagion of non-practising Romanists has somehow infected our brethren.

French Protestant Sacrifice The Rev. G. Benignus, who has written the article from which we quote, tells us that in many ways French Protestantism is very much alive. "If the spirit of sacrifice is a proof of piety, we must remember that the little handful of Protestants (150,000—200,000) who subscribe to our Churches and their moral and social and religious works are generous to a fault. We calculate that they make at least 30,000,000 gifts a year. There are great possibilities, but these will be realised when the religious nuclei are developed. It is a sacrifice greater still than giving gold, when, at the present time, people give themselves to the work of God. Now the number of religious vocations increases, and this is for us a certain proof of the vitality of French Protestantism." This is most satisfactory, for the devotion of men and women to the work of God is the best manifestation of the work of the Holy Spirit.

Dr. C. Merle D'Aubigne on Continental Romanism

In an address delivered in America the Rev. C. M. D'Aubigne said: "It is perfectly certain that the Roman Church, encouraged by the signal results of its propaganda within the Anglican Communion, by the success of its great missionary congress and exhibition at Rome in 1927, and quite lately by its reconciliation with the Italian Government, prompted also by the confusion created by the war in many lands of Europe, the almost total ruin of the Orthodox Church of Russia and the enfeebling of other branches of the Eastern Church as well as of many Protestant bodies in that part of Europe—the Roman Church is, I say, putting forward a tremendous effort to regain and re-establish definitely its supremacy in all the lands which it formerly held under its sway." These are ominous words, and deserve the careful consideration of all who love their Bibles and the teaching of our Lord.

What Rome Relies on for Success

We see everywhere on the Continent — even more than in England — the revolutionary consequences of the great War. Moral values have changed, religious ideals have been shattered, and the traditions of the past have been abandoned. Many men, who are by no means enamoured with Rome's doctrine or spirit, find it to be a great bulwark as they conceive it, against violence and an old institution that has preserved its identity and distinctive teaching throughout the changes. They wish to lean on something they believe to be strong, and to trust to its claims to produce the results they wish to see—society developing on right lines for the maintenance of morality and good-will among the peoples. Accordingly they turn to Rome, and Rome absorbs them. We entirely agree with M. D'Aubigne when he says, "We need more than anything else at the present time a quickening of our inner life by the outpouring of the Spirit of God, a more complete consecration of ourselves to His service."

The Vatican Treaty

While we have never questioned the importance of the Vatican Treaty and Concordat, we have not lost sight of the fact that it contains elements that will in the long run weaken instead of increasing the influence of Rome. Religious liberty is now part of the law of Italy, and our Evangelical brethren have a position they never before occupied. Rome does not like this, and Rome also claims a predominant place in Italian education. The Fascist Government will not permit Rome to dominate the education of the people, and is determined to carry through its policy. Besides, the legend of "the Prisoner of the Vatican" appealed very strongly to the sentiment of non-Italians, and now they see that the Pope is a temporal monarch with the rank of an earthly sovereign. This may enhance his earthly importance, but by so doing it decreases his religious value in their eyes. Time will prove whether or not the changed relations will make for the advance of Romanism.

The Maltese Question

The difference between the Civil Government of Malta and the Ecclesiastics of the island are by no means settled, and Roman Catholics are asking for a concordat between the Vatican and the Island. This raises a question of the greatest importance which has not become less important since the appointment of a Nuncio to the Irish Free State. The Free State is forbidden by Treaty from establishing the Roman Church in their territory, and the Maltese claim that, in some way or other, the Roman Church is the Church of the Island, although it is not in any way legally established as such. It is difficult to see how a Concordat can be signed by the Governor without establishing Romanism in the British Colony. The danger, however, exists, for a Concordat has been made between Germany and Rome, signed by the Nuncio, who it is said entered into the agreement not as representative of the Pope King, but as that of the head of the Roman Church. The situation will require careful watching by English citizens.

Continental Concordats

Since the succession of Pope Pius XI the following Concordats have been concluded—Latvia 1922; Bavaria 1924; Poland 1925; Rumania 1927; Lithuania 1927; Czecho-Slovakia (*modus vivendi*) 1928; Portugal 1928; Italy 1929; Germany 1929. This shows the ceaseless activity of Roman diplomacy to retain an effective hold over

the relations between the Vatican and other nations. It is true that in some cases the Concordats have been signed to limit Roman Catholic claims, and to check their interference with internal affairs of the States. We are in the presence of a movement which may become a threat to the liberty of worship in many lands. It must be remembered that the League of Nations only insists on religious liberty in its mandated territories, and not, as is commonly believed, in the lands of all its members.

Spain The Wesleyans in Spain have opened a new Church in the industrial centre of Rubi in the Province of Barcelona. Protestantism, or as the Spanish Reformers generally call it, Evangelicalism, is stronger in Catalonia than in other parts of the Kingdom. The sturdy independence of the people and their grit combine to make them a body of men and women who will not yield to threats and grow more determined under persecution. For many years the place where the Wesleyan Services were held has proved insufficient for their accommodation and now they have a beautiful well-built Church. "The Chapel is a model of sobriety and good taste. Modestly decorated with large windows which give abundant and well-diffused light to the interior." Light is not a usual accompaniment of Roman Catholic Churches in Spain, for the windows as a rule are placed high and are small. But the Reformers love light and the opening services of the Church were made the occasion for the display of Evangelical unity which cheers the heart of all who visit them in their Churches.

***El Siglo Futuro* on Spanish Protestanism** *El Siglo Futuro* is a leading Roman Catholic paper of Madrid. In a recent number it said "The Spanish Protestants are now without ability. They were and are, commonly, salaried apostate hirelings of foreign Protestantism. As they have to justify their salaries, and the temperature of their propagandist zeal is not very high, they strive to excuse their stationariness on account of lack of liberty, there disappears the suspicion of idleness among their masters. This would place in risk their salary. . . The Evangelical Alliance asks with liberty of worship, its natural consequences, the secularisation of the cemeteries, the concubinage of civil marriage and that teachers at their desks may be able to poison the childhood and the youth without any restraint. . . . Let us note that all which is sought in the Message of the Evangelical Alliance is desired by Liberals and Jews as natural consequence of the Liberty of Worship. But in asking for the secularisation of the cemeteries, of marriage and teaching as contained in Liberty of Worship, the Jews do it out of hatred to Christ, the Protestants out of hatred of the Cross, and the Liberals on account of the block placed in their way and policy by the Cross and Christ." Much more follows in a similar strain and concludes with the usual demand for the maintenance of Religious Unity in Spain. Now that Primo de Rivera has fallen, we await with hope the development of religious freedom. This may not come speedily, but freedom from the shackles imposed by a hostile government at the will of ultramontanes cannot fail to have good results.

A New Church in Portugal In the charming town of Setubal known generally as St. Ubes, where Southey said he found the finest views in Europe, a new Church has been opened in in connexion with the Lusitanian Reformed Church. The building occupies a prominent place in the town and the good-will of the local authorities was shown by their attendance at the opening service. As was to be expected the local Roman Catholic Clergy violently attacked the teaching of the Gospel and threatened with excommunication all who attend the services. In Portugal the Government administers fairly the law concerning freedom of worship, although from time to time under the incitements of the Roman Priests burials and sick visiting are interfered with by fanatical crowds. In Setubal, as in Rubi in Spain, there are very many zealous Evangelicals who are keen in supporting their Churches.

Reunion Notes.

Roman Catholics and Union

"CATHOLICS, while respecting the religious convictions of others, and acknowledging their sincerity and good faith, are precluded from any action that would appear to call in question the objective truth of the revelation delivered to her by Jesus Christ our Lord. She (the Roman Church) must ever be as she has been from the beginning, *an exclusive* Church both in her teaching and in her worship." Thus writes Cardinal Bourne, and the present Pope writes, "In this one Church of Christ no man can be or remain who does not accept, recognise and obey the authority and supremacy of Peter and his legitimate successors. Did not the ancestors of those who are now entangled in the errors of Photius and of the Reformers obey the Bishop of Rome, the chief shepherd of souls? Their children, alas! have left the home of their fathers; but that house did not therefore fall to the ground and perish for ever, for it was supported by God. Let them, then, return to their Father, Who, forgetting the insults in the past heaped upon the Apostolic See, will accord them a most loving welcome." This is the Roman Catholic standpoint expressed by the Pope and his chief English Representative. Rome is exclusive. Rome will not receive any one into her bosom unless complete submission is made to her teaching and system. We know where we stand, and ought never allow ourself to forget the facts.

Rome and Power

The Roman Church lays claim to power over States as well as individuals. She claims authority to determine what constitutes a valid marriage in the sight of God in the case of baptised persons. All through history, since mediæval times, she has struggled to win the support of the secular power to her ecclesiastical pretensions, and has not shrunk from persecution of the most violent and cruel type in order to crush revolts from her system and dissent from her teaching. And she holds the old opinions still, but modern conditions forbid her putting them into operation. The Saviour said, "My Kingdom is not of this world," but last year the Roman Church succeeded in obtaining temporal power and political jurisdiction over Vatican City, which gives the Pope temporal sovereignty, and enables him to be an earthly ruler. His Nuncios are no longer representatives of a Church only, they have political importance. They claim to be doyens of diplomatic corps, and to have a place of supreme prestige in the political interviews that take place. Their dignity is that of the representatives of the Kingdom of God—His Church as well as of an earthly potentate. In this world assertion of power and domination Rome has so worked that to-day there are more representatives of Foreign Powers to the Vatican than have been for many years, and she has worked for the acknowledgment of her Nuncios in as many lands as possible. Even in Ireland the Free State has a Nuncio received by the Government with the homage due to the representative of their Sovereign Lord the Pope.

Roman Catholic Emancipation

Owing to the attitude adopted by the Vatican (which deposed Queen Elizabeth, and released her subjects from their oath of allegiance) and the continual intrigues of the Roman Church in the internal politics of the country, Great Britain and Ireland following the custom of the time adopted Penal Laws to restrain the activities of the Roman Church in the secular life of the State. These laws were in many respects harsh and out of keeping with the spirit of the Gospel. They were mildness itself compared with the corresponding laws adopted in Roman Catholic lands and the tyranny of the Inquisition. In 1829 these laws were repealed by the Protestant State, due to the work of Protestants, and in contrast to the grudging gift of religious toleration in Spain in 1876, Protestants rejoice to know that their fathers gave freedom to their Roman Catholic fellow countrymen. In Spain the Pope and Roman Catholic hierarchy protested against what was done a half century later, and to this day preserve the same intolerant attitude to Evangelical Christians. It was natural that the centenary of Roman Catholic Emancipation should be celebrated,

and we grudge nothing to our fellow subjects in their desire to express their sense of relief from harsh measures. But we should have been glad if there had been wide-spread expression of gratitude to the Protestants who gave them the boon. In Ireland we did not read a single speech or article showing such appreciation, and the address on the subject by the Archbishop of Liverpool stands in lonely isolation from the utterances of other Roman Catholic writers and speakers. And the celebrations have been made the occasion of a fresh campaign of denunciation of the Reformation and for aggressive attacks on the Protestantism of England and Scotland.

The Aim of Rome It can never be forgotten that Rome considers England the dowry of the Virgin Mary, and that her object is to subjugate an imperial race to her dominion. In every possible way she has planned a campaign, and has founded strategic centres of operations against the Protestant Churches. She cannot now "compel them to come into" the Roman Church by the power of the State, but she can make use of her Ne Temere decree to defy the marriage law of the State; she can use her voting power in elections regardless of political partisanship for the attainment of her aims, and she can by utilising every channel of publicity so represent her teaching and position that her real attitude is not known. By appealing to publishers she can threaten to boycott Text-Books that tell the truth about her past, and can put pressure on authors to modify what they believe to be true in order to secure her custom. There is not a single avenue of public and private life open to pressure in a democratic age that is not freely and cleverly used by the Roman Church in order to increase her power and influence. Where she is most successful in her working her hand is not seen. And a generation or more has grown up ignorant of what Rome teaches, what Rome stands for, and what Rome has done for the suppression of political and religious freedom throughout the centuries. The Roman population of England has greatly increased through Roman Catholic immigration from Ireland, and as numbers tell, especially when they are concentrated in certain districts, although less than one-tenth of the population of England, the Roman Church can, by holding the balance between parties, exercise exceptional influence. Rome's children act together under the leadership of their priests.

Converts from Protestantism We have no figures that tell us of leakages from the Church of Rome, which Roman Catholics acknowledge to be considerable, but figures are published of the numbers of converts from Protestantism in this land. In recent years they have increased through the spread of mediæval teaching in the National Church, and through the mixed marriages which are more frequent as the Roman minority grows in numbers. From 1912 to 1918 the total number of converts to Rome was 59,017, and from 1919 to 1927 the total number was 108,118—an average of 10,000 a year for the sixteen years; but the figure grew from 6,511 in 1912 to 12,065 in 1927, and was slightly greater in 1928. We cannot be blind to the meaning of these figures, which do not embrace Scotland. We are told that the Roman Catholic converts are, as a rule, keen in their zeal for religion. They, however, make very little impression on national statistics, and we have to turn to Roman Catholic marriage returns for information as to the comparative strength of Romanism. The Editor of the quinquennial Statistical Review of marriages on England and Wales writes, "Roman Catholic marriages have continued their considerable increase since 1909. The Northern industrial counties, particularly Lancashire, are the stronghold of Roman Catholic marriages." We are told that very rarely are dispensations given for mixed marriages in this district. It is remarkable that according to the Registrar General the number of Roman Catholic marriages was, in 1924, 16,286, whereas the clergy returned 20,394. We believe the explanation of the difference is due to the "marriage" of persons who have been married in Registry Offices and Protestant places of worship. Of such marriages under Roman Catholic auspices the Registrar General takes no notice. The Roman Church not considering the other marriage a marriage enters and returns them to the ecclesiastical authority.

Rome and Education We have to acknowledge the zeal of Roman Catholics for the education of their own people, as well as their efforts to secure

Protestant pupils in their convents. No one acquainted with the self-sacrifice of the teaching orders of the Roman Church denies the devotion of celibate masters and nuns to this work. At present in elementary education, if the Roman Catholics provide school buildings and maintain them the State pays the salaries of the teachers, and does not ask whether they are members of religious communities or lay teachers. So long as they have the State qualifications no questions are asked. Many of the Roman schools are in a very bad structural condition, and require a considerable sum of money to put them in repair. The Roman Catholics are now demanding that the State should put these schools in repair, and should build such new schools as are required by the proposals to raise the school age to fifteen and the increase of population. And at the same time they demand that their managers should have full control over the schools which receive state subsidies that cover the cost of education. In Roman Catholic countries Evangelical Schools have to pay for their own erection and maintenance—in England and Wales Roman Catholics demand that the schools which are avowedly erected for the maintenance and propagation of Roman Catholicism should be supported entirely by the State, and placed in the same position as the schools provided by the rates and taxes of the community, and entirely under public control. It is the custom of Rome to deny to Protestants when she has the power to do so what she demands from Protestants when they have the power to refuse.

Rome and Literature To-day some of the most effective propaganda work of the Roman Church is done by literature. Roman Catholic novelists are skilled writers, and Roman Catholic poets and essayists never hesitate to place in the forefront of their work the glories and claims of the Vatican and its followers. We have to lament the lack of Protestant writers who present the Reformation in its true light, and notice a certain apologetic tone in essayists and others who deal with Roman Catholicism. It is a remarkable fact that the religious paper which has the largest circulation in England is published and written by Roman Catholics, who support their press with enthusiasm. The Roman Catholic writers know the value of attack, and they attack without any concealment the religious convictions of their fellow countrymen in novels and poems. Very often they are skilled underminers of Evangelical views by making subtle hints and by clever references to what the Church has done and is doing. A vigilant Press centre watches the Press, and loses no opportunity of making use of its columns, and we have too long trusted to our prestige, our numbers and the truth we hold in the face of this literary movement. The time has undoubtedly come for the country to awake from its slumbers, and to recognise that it is faced by the two forces, Superstition and Rationalism, and must be prepared to fight both if the religion of the New Testament is to be maintained. We know that in the Latin lands Rome has lost millions through the spread of superstition. We know that in Germany she is only one-third of the population, but practically holds political authority in the land. It is for us to take seriously to heart the menace that threatens us, and to use every legitimate opportunity to appeal to the minds and hearts of our people to see the danger, and to repel the attack made on our National Protestantism.

Religious statistics We are not believers in the infallibility of religious statistics. The enumerators are of so many different temperaments, the documents on which they are founded are not based on indentical facts and very often they are not revised anually as carefully as they might be. And the difference in teaching as well as the prevalent unwillingness of people to identify themselves with a particular Church, all interfere with the accuracy of returns. But the broad facts remain that the attendance at Churches of all denominations decreases and that the decrease has been accentuated in the last two or three years. The Chairman of the Baptist Union has in an address, which has been widely reported, prophesied the vanishing of the denomination unless the decay be stopped and a Bishop of the Established Church speaks openly of the flight from the Churches. Our own experience bears out the general tendency. A few Churches where there are exceptional attractions are crowded, but the great majority show thinned congregations and a slackening of interest on the part of those who might be expected to attend. A

change of neighbourhood means dropping Church attendance and lapsing into the prevalent habit. We are bound to look at things as they are and to see what their meaning may be. For we are in the presence of a real crisis in the life of the Churches of our people.

A Few Facts We have had three censuses of Church attendance in a London area with a population of about 80,000. The first was taken by the *British Weekly*, the second by the *Daily News*, and the third by Mr. David Black. The figures as returned were as follows, and they are unfortunately typical of many other districts, for with the exception of certain suburban areas the decline has been similar and in these select areas the Churches are few in comparison with the population :—

	1886-7	1902-3	1927
Number of services...	44	56	62
Total attendances ...	12,996	10,370	3,960
Average per service...	295	184	63

We have heard of prominent preachers visiting Churches where large congregations might be expected and only from thirty to sixty being present. We know that Churches and Chapels have been closed in districts where there has been no decrease in population, and there is no religious leader who has considered quietly things as they are, that is not disturbed by a situation that has assumed alarming characteristics within the last few years. It is easy to say that the war is responsible for this, and that it is all the aftermath of a struggle that ended more than eleven years ago. The reasons are many and we do not desire now to consider them, but it is not too much to say that for the first time for centuries we are in the presence of a very large proportion of our people who have grown into manhood and womanhood without Church attachment, of some kind or another, and that the oncoming generation has ceased to give any thought to practising religion to an extent never before experienced.

Religious capital We are living to-day on our religious capital. The older members of our Churches are as keen as ever. The liberality they show in support of Christian work is astounding, and as they see their responsibilities they give generously. But their places when God calls them to Himself are not being filled, and in spite of all the Commissions of enquiry into "Youth and the Churches" we have not been able to capture the youth of the country for Christ. Thank God there is a remnant which is out and out for Christ and His Church and they are the hope of the future. Can it be that we have been so intent on organisation that we forget the end of the organisation? Have we been setting up machinery and been negligent of the Power of the Spirit which alone can make that machinery efficient? Have we been so busy in arranging for the spectacular that we have forgotten the parable of the Leaven? These questions are being asked everywhere by men and women who are praying for a Revival of the work of God and are looking forward to seeing conversions. But how can we expect conversions if the unconverted do not come to worship and are not brought within the hearing of the word? God alone can move the hearts of men and women, and we are convinced that if all our pulpits sounded the early message of repentance toward God and faith in our Lord Jesus Christ we should soon see a change. The heart of man is as hungry for God as ever it was, and God alone can supply its need. For us the duty is plain. Let us pray and be sure that we are teaching with life and word what our Lord and His Apostles taught. There is no other Gospel for men than that which He announced.

"Each for All" Many of us have watched with sorrow the tendency of preachers and teachers to lay stress on the Church and the Beloved Community to the exclusion of the need of conversion and sanctification among the members of the Church. We were told that the age of individualism had passed with the death of Queen Victoria and that we now had to think in terms of Church or Denomination. The result is seen in the falling off of membership everywhere. Now there is a change and in his New Year's message the Archbishop of Canterbury laid stress on the thought that each one of us must remember he lives, for all the British nation can only become more truly Christian than before "If, but only if, each individual Christian among them accepts his own responsibility and puts his own loyalty, his own witness,

his own conviction at the service of the cause. Will you not meet the New Year with the resolve that you will try to make your own life a link in the chain that binds your country to Christ the Lord?" This is well and truly said, for on the individual links everything depends. We have lost sight of the value of personality in our talk about the community, forgetting that the Spirit who fills the community is the Spirit who fills each individual member of that community that is loyal to its Great Head and bases its faith upon the Rock Christ Jesus. Humanly speaking all our Missionary expansion depends on the Home Church and all our Home Mission growth has been placed by God in the hands of the Home Christians. Corporate witness can only make itself rightly felt when it is the expression of the individual witness of all its parts. And every Christian has this witness to make.

Modern Psychology and Faith One of the worst features of the thought of many young people is the acceptance of the so-called established results of the New Psychology. They read the works of the men who deal with the psychical pathology of the specialists who are in touch with depravity. They consider what they write to be normal, and as a preacher recently said, scientific thinkers are even now telling us "that honour, purity and self sacrifice are all mere fancies; that even love is a rather nasty appetite disguised." "It is the world that finally goes back to the beast." "Without faith in God there is nothing for us except the descent into the jungle, and all the faster because we have science to help or to destroy ourselves." These words by the Rev. James Reid express what is being taught in the name of a type of science, which is not really science. It is the generalisation by men obsessed with the filth that comes to them in their dealing with the abnormal and diseased. Unfortunately it is accepted by very many as generally true and is taken as a charter of licence and neglect of the higher claims of civilisation—not to mention Christianity. Mr. Reid truly adds "The sense of disillusionment is already abroad. It is growing, and sooner or later the pendulum will swing back and man will discover that he is incurably religious, that he was made for the infinite, for the perfect." "That need can only be satisfied by the God Who came forth to meet us in Jesus Christ, Who is the revelation in time of what God eternal is." In the presence of science falsely so called, of the ethics of the jungle and the factors making for the dissolution of Society we have the remedy at hand—the preaching of Christ crucified as the Saviour of lost humanity. All that the psychoanalysts tell us is a summons to us to be up and doing to raise man from the mud to the Vision of God.

The Naval Conference There has been much wild talk during recent weeks on the Naval Conference to which all good Christians must wish success in its efforts to obtain a reduction of Naval Armaments all round and to save the Nations from excessive taxation by decreasing fighting ships. To judge by much that has been said, everybody who at any time takes part in war commits sin and no matter what the object of a war be it is wrong to pursue it. This condemns all those who in the Great War believed that they fought for noble and unselfish ends and incidentally condemns all of us who are in the enjoyment of self-government under our own constitution instead of being servants and subjects of a foreign State. As long as human nature remains unregenerate so long will there be danger of war between States. We might as well consider the abolition of our police force as the abolition of our Navy in the existing conditions of the world. Armaments may be the means of inciting some people to do ill deeds—the absence of them is as frequently the bait to the grasping and ambitious to take advantage of their opportunity to grab territory and possessions that are not theirs. But it is quite another matter for the chief naval powers to meet in Council and to see how they can each arrange for the minimum of fighting ships to secure them against unjust aggression and to protect their commerce. The men who are studying this problem with all its ramification are engaged in a great task whose results we trust will be beneficial to mankind and not least to our own nation. We desire our Navy to be a sure shield in the day of trouble, not an aggressive force to cause trouble to other powers and we earnestly pray that those who are met in Conference may be guided into right decisions for the good of mankind.

The Horrors of War We all noted that returning soldiers did not wish to talk of their experiences. They were too fresh to bear the revival of the horrors associated with modern warfare. Now we are having a regular spate of books on war —presumably with the intention of making its grim and sordid aspects so unspeakably awful that they will deter men from engaging in future war. Without in any way impugning the genuineness of this method of propaganda, we have to say that we believe for every one turned against war, nine at least will experience a mud bath that will do them positive harm. The pictures of vice that figure so largely in the war books become at the end tolerable and an incitement to evil. It is the old story of the hideous mien of vice that seen too oft breeds pity, then experience. The moral evil wrought by many of the war books outweighs entirely the good that they may effect in the average reader by making war hideous and horrible. It must be remembered that in war time, vice indulged is the same vice that is practised in peace time, whereas the killing and wounding, the exposure and the suffering, have no counterpart when war is not in being. And "roses and raptures of vice," are just the same in peace and war. This is why the books with their realism are doing such harm. By all means paint the horrors of war so that it may make us all hate the very thought of war, but in so doing do not find room on the canvas for lascivious pictures that live in memory when horrible stories of dirt, privation and wounds are forgotten. Human nature remains unaltered unless Divine Grace transforms men, and it is this ugly and undeniable fact that makes at present armaments inevitable and much of the war writing to the clean minded simply disgusting and detestable.

India The Indian problem must exercise the minds of all Christian people. The attempt to assassinate the Viceroy, the large minority of the National Congress that refused to condemn the attempt and the non-co-operation resolution framed and sponsored by Mr. Gandhi, are danger signals that no one can ignore. Lord Irwin is a Christian Viceroy who sympathises with India and wishes to serve it. His efforts have been scornfully decried and we stand on the brink of movements that may plunge the country into internal internecine strife. Lord Meston, who knows India thoroughly, writes: "Our responsibility for India is unique, our position strong, our government in reality popular. Whatever danger the situation holds is largely at the home front. Our officers in India have ample power to deal with sedition if they are allowed to use it. If we are loyal to our men on the spot, and if we stedfastly refuse, to be either bluffed or scared, we shall come through." These are serious words, which we should all take to heart. The time has come for English Christians to make their choice between the Indian dreamers commended to them by some British hotheads and their own countrymen, who have given their lives to India, love the people and wish it well. We are the trustees for one-fourth of the population of the world, and errors now may very easily involve the fate and happiness of hundreds of millions of people. It is not a time for panic, but for earnest prayer to God that the men who have responsibility may be rightly guided to discern between good and evil, and to choose what is best for the great country so closely identified with our history and missionary work.

The Week of Prayer Preliminary Reports that have reached us show that the Week of Prayer has been very extensively observed in Great Britain, Ireland and the Continent. At one time the Evangelical Alliance was the only great body that called men to prayer during the first complete week of the year. Its title to "The Week of Prayer" was unchallenged by reason of its being the pioneer and only organised Prayer Week. Now, we regret, there are a number of organisations which use the same title for other weeks, largely to raise money for local interests. They are, of course, only of local interest—without the universality and wideness of appeal of the Universal Week of Prayer of the World's Evangelical Alliance. It may truly be said that during every hour of the twenty-four groups of Christian people are engaged in prayer using the Alliance Programme. The Archbishop of Canterbury, in a letter to the General Secretary, Mr. Martyn Gooch, wrote of the deep impression made on him by the thought of prayer so widely offered in behalf of Christian unity and reunion, and his

pleasure on noting the reference to the Lambeth Conference. His Grace concluded, "It is itself a great step forward in the direction in which we all desire to move that so many Christian people, sharing many different traditions, should be able to join in prayer in this way for the peace and unity of the whole Church of Christ." We are thankful that this is the case, and are convinced that when we shall know as we are known, we shall see that the Week of Prayer has been one of the greatest factors in breaking down barriers to Reunion because it has been a sacrament of unity—making evident to all men that those who thus outwardly joined in prayer are "one Body in Christ."

A Striking Contrast The Bishop of Winchester vetoed the holding of a United Communion Service arranged in connection with the Week of Prayer at Eastleigh in his Diocese, and the Bishop of Bradford commended the observance of a United Communion Service in a Bradford church because it was the outcome of the spirit of Unity. What Winchester condemns because "such an action has an effect, and carries a responsibility beyond the borders of the parish," Bradford acclaims as a step towards closer union—something to be approved by those who wish to see the prayer of our Lord fulfilled. We believe that behind the Bishop of Bradford stand the great majority of English Christians, who realise that the Table of the Lord is not an altar on which the Sacrifice of the Mass is offered for the members of one branch of the Christian Church! We regret that Dr. Woods should have taken this step at the present time, for it cannot but weaken the weight attached to any words he may use in support of Christian Union. Those who attended the Jerusalem Conference and were present at recent meetings of the Keswick Convention know the richness of the blessing that attended the joint communion services; and those who separate on earth at the Table of the Lord those whom He has joined to His Body are guilty of dividing what God has joined to Himself, and of denying to His children spiritual food when they desire to partake of it side by side. We think we understand the motives of the Bishop, but we are certain that they are the fruit of a mediæval ecclesiasticism and not of New Testament Christianity.

Russia The Russian spectre still dominates the thoughts of those who wish to see Europe as a whole peaceable and progressive. As usual it is very difficult to obtain authentic tidings of what takes place, but there is no sign that the appointment of our Ambassador has in any way reduced Soviet hostility to Christianity or made it possible for the Christian communities to enjoy freedom of worship and organisation. The supporters of Bolshevism in London have interrupted in an organised manner a meeting of protest against the atrocities of the Government of Russia and by so doing have condemned themselves and the cause they represent. Fair play for speakers is the rule in England and the organised attempt to break up a peaceful meeting carries with it its own condemnation. We fear that nothing can be effectively done by us in England except to watch carefully what happens and to let the Foriegn Secretary know our detestation of cruel deeds when they are done and the duty of our Ambassador to bring them to the notice of the Russian leaders as deserving strong condemnation, and more than to ask that steps should be taken to prevent their repetition. This is no political matter, but one which calls forth strong feelings from all irrespective of party, who love freedom and believe in religious liberty.

Metropolitan Free Church Federation Rev. E. J. T. Bagnall, Minister of the Ealing Primitive Methodist Church, has been appointed Secretary of the Metropolitan Free Church Federation. This is a post of considerable importance, for London is unique and its Free Church Council exercises considerable influence on the religious life of the Metropolis. In Mr. Bagnall it will have as its chief Executive officer a man of ripe experience, deep devotion and sound judgment in dealing with the many important matters that come under his notice. He is in the unique position of being President Designate of the Federation and will come into office in February, whereas he will not become Secretary until July. For twenty-eight years he has been engaged in ministerial work in London circuits and wherever he has been he left behind him hearts grateful for his work. For many years he has been a keen Christian Endeavourer and has been

Chairman of the National Union. He is now Convener of the Experts Committee. His warm heart goes out to all branches of Evangelical work and his permanent appointment at Headquarters is a joy to his friends.

The Basis of Christian Unity We lately read the saying of Phillips Brooks: "The real unity of Christendom is not to be found at last in the identity of organisation, or in identity of dogma—both of these have been dreamed of and have failed—but in the unity of spiritual consecration to a common Lord." We heartily endorse this saying, and if advocates for Christian Union place in the foreground anything but spiritual consecration to a common Lord, efforts for union must fail. But this does not mean the absence of dogma, for in the words "a common Lord" is implied a common belief as to what He means for those who love Him. We cannot exclude from our thought the aberrations of men on this the central fact of Divine Revelation. Our Lord is the Son of God—the Saviour of the World and the great Sacrifice for the sins of all mankind. To worship Him spiritually makes it necessary to bring with us to His adoration the conviction that He is God manifest in the Flesh, and the whole course of Christian experience of which dogma is the formulated expression proves that unless we do this we cannot have true spiritual consecration, for the character of the consecration depends on the One to Whom our consecration is given. Neither Organisation nor Dogma can supply the effective basis of real Consecration, but both have a very definite part in making the Consecration what the Scriptures teach us it ought to be.

Palestine The events that have occurred in Palestine have caused much pain and heart-searching to Christian people. We cannot but admire the conduct of the Wycliffe Hall Divinity students who volunteered to act in defence of those who were assailed and to restore order. Life has been lost and peace has been disturbed, but those who died will not have died in vain if their death means the settlement of the quarrels that centre round the Holy Places in Jerusalem. We have often thought that it was by Divine Providence that the "true sites" of so many Holy Places remain obscure, for the superstition of man is ever prone to make more of presence on the sanctity of the place than on Him Who has made it holy. But the strife that has centered round these places is discreditable to all who have participated in it not only during recent weeks but throughout centuries of history. We cannot forget the long association of the Jew with Palestine, and the promises made by the British Government, which we believe will and can be fully fulfilled without any injustice to the Arab population. It is perfectly plain that only a firm and just administration will maintain the environment in which peace and goodwill can exist between those who believe that they have grievances. It would be improper to anticipate the results of the Commission which impartially investigates the entire question, and will have as its fruit better measures for preserving peace.

The Presbyterian Alliance Presbyterians have been meeting in Council in Boston—the head centre of American Unitarianism—and it was well that the United States City should see something of the influence of Presbyterianism which holds fast to the Divinity of our Lord. We sometimes forget the world strength of Presbyterianism which has attached to it 12,225 congregations, 12,615 ministers, 88,883 elders, 6,114,122 members in Europe, and in North and South America it has 4,131,355 members, and in the other Continents 1,209,613 members. This represents a mighty Church which has its activities at the base and in the Mission Field conducted on the principle of the Gospel. Dr. Gillie, during the Conference, delivered an address on "The Youth Movement," in the course of which he said that youth to-day lacks the heroic. There is some ground for this statement, but we are convinced that the young people of to-day, if confronted by a call for sacrifice, would be ready to make it, provided it be put on the right grounds. The young Prince of Glory is too often looked upon as an age-long figure demanding reverence, instead of a Young Man at the height of His powers laying voluntarily down His life for the salvation of mankind. There are hundreds of young people who in every city have feelings after God and duty, and, unfortunately, they have not been reached. We think that part of the cause of this is the making of the consecrated life an easy path to a peaceful sentimentality, instead of a life of sacrifice to Him Who loved and gave Himself for them.

Sex and Life The recent Conference held in London, and widely reported, calls attention to the decadence of public thought on one aspect of Christian morality. From the papers and addresses it would seem that a number of men and women, who profess to be intellectual leaders and moral guides, wish to see removed all obstacles to the free discussion, public manifestation, and even active propaganda of what we cannot distinguish from the polluting influence of evil. The New Testament lays down very clearly the Christian attitude to sins of the flesh, which it calls by their right names. It teaches that the bodies of men and women may be and are the temples of the Holy Ghost, and while it avoids the crude asceticism of later developments, sets its face against the indulgence of thoughts that are impure and actions that are impure. It provides a remedy for them, and strives to direct men to thoughts of the pure and holy by concentrating them on the Person of the Saviour. Let us not deceive ourselves. In the Twentieth Century the solicitations to evil-thinking and action are not less than they were in the first, and human nature has not changed. The thought of the heart makes man as he is, and the circulation of literature that is bad, and the exhibition of art that is lewd cannot have anything but an influence for evil on the youth of the age, and, we may add, on those who have passed the years of strong temptation and vivid imagination.

Is Protestantism merely Anti-Clericalism? Mr. G. K. Chesterton, with his usual passion for paradox, strives to show that Protestantism is based on hatred of the Priest and is simply Anti-Clericalism. It is perfectly true that Protestantism rejects the Mediæval anti-scriptural presentation of Christianity which makes the sacrificing Priest the keystone of the arch of its dogma and practice, whereas Protestantism makes Christ, as the Scriptures and the Apostles did, the foundation and the Head of the Church which is His body. According to the teaching of the Reformers the Roman Church placed the Priest as the Mediator between God and man—the Scriptures state Christ to be the one Mediator, and consider the laity a Royal Priesthood with direct access to the Father through the Lord Jesus Christ Himself. In the Roman and Mediæval Church everything depended on the Priest—in the Church of Christ everything depends on Christ, Who is approached direct by the sinner who receives absolution at His hands. The Christian Ministry does not consist of a body of sacrificing priests, but of men called and sent to minister the Word and Sacraments. Their function is ministerial and not sacrificial; they declare and pronounce the faith of the Gospel, and not in any exclusive sense announce the forgiveness of sinners, who can be forgiven by God alone. Truth can never be propagated without antagonising error, and there is no room for a sacrificing priesthood in Christianity where the great sacrifice has been offered once for all by our Lord Himself.

The Mass—What it Means Messrs. Marshall, Morgan & Scott have published a helpful twopenny pamphlet hereon and hope that it will have a wide circulation, for it sets forth clearly the contrast between the Roman and the Biblical doctrine of the Lord's Supper. The pamphlet is founded on a conversation between the writer and a priest in Westminster Cathedral. The writer in closing the conversation said "A thing cannot be at once purely a representation of a reality and the reality itself. Either it is a true sacrifice—a real immolation of Jesus Christ that you perpetrate upon your altars, or, it is no sacrifice of Him at all. If you profess to put Jesus Christ to death in the 'sacrifice of the Mass,' do you not see that you crucify Him afresh. . . .? And thus do you not identify and convict yourselves as the successors, imitators and substitutes of the men, on whom St. Peter himself charged the crime, 'Ye killed the Prince of Life' (Acts iii., 15) and St. Stephen branded as His 'betrayers and murderers'? (Acts vii., 52). But, says the Apostle, 'Christ being raised from the dead dieth no more? death hath no more dominion over Him' (Rom.vi., 9): therefore your dogma of a reiterated sacrifice of Christ in the Mass is false." This is plain speaking, but is it not warranted by the plain meaning of Holy Scripture? We cannot in these matters of vital importance permit the Scriptures to be mishandled by men or Churches. . . . The booklet, which has had a very wide circulation, well deserves reading at this time when Roman Catholicism is aggressive.

World Mission Notes.

S. India Union No missionary problem has been discussed more generally than the scheme for the uniting of the three Churches in S. India. Kikuyu raised a storm—S. India has raised a whirlwind. The religious press only faintly echoes what is taking place behind the scenes in organised opposition, in wire pulling and denunciations which are often as not based on incomplete and inaccurate knowledge of the facts. Evangelical and Moderate Churchmen with a fair number of Anglo-Catholics support the scheme, so do the Wesleyans and the Congregationalists are divided. On the other side stand the great body of Anglo-Catholics led by the English Church Union and Bishop Gore, who claim that they have behind them not only their home followers, but Provinces of the Anglican Communion.

Provinces Many will not understand the meaning of the word Provinces which may be described as groups of Dioceses organised into a whole. The Church of England has two Provinces, Canterbury and York; the Church of Ireland two, Armagh and Dublin; and throughout the Anglican world there are Provinces as well as Dioceses of various sizes. The Protestant Episcopal Church of the United States—although the largest of the Churches outside England—is not organised into Provinces. Provinces, of course, vary, like Dioceses, in importance, although the disparity between them is not so striking as in the case of Dioceses which range from one, with one Bishop, one priest and one deacon, to the great Diocese of London with more than 1,200 Licensed Clergymen.

The Opposition and Support It would be wrong to say that the opposition directed to the Scheme on account of its making episcopal ordination the rule of the future and on account of the absence of any definite teaching as to what Episcopacy means cancel out one another. Convictions are not algebraical symbols which mean nothing more than their face value. They lie at the very root of human life and its activities and in this case the differences are deep seated and relate to the character of the Church of Christ and its ministry. The exclusive Episcopalians hold that no Church can exist without a Bishop canonically consecrated who in turn ordains the only persons who can celebrate a valid Eucharist. The Congregationalists and some Presbyterians in India who object to the scheme see in it the roots of prelacy and a conception of Church government which is not warranted by Holy Scripture. But the vast majority of the workers in the Three Churches in S. India see in the plan the movement of the Spirit of God, and on this account are enthusiastic in its support.

Unity and Union Unless there is unity behind any movement for union it is bound to come to nought and to be the precursor of mere disunion. On the evidence of all who are familiar with the conditions of the Mission Field the need for union is urgent and everything depends on the amount of unity of thought, faith and outlook that lies behind the proposed union. Any one who studies the many utterances by the men on the spot, from Dr. Banninga to the humble workers cannot fail to be impressed by their zeal for the scheme which is the fruit of many years of prayer and labour. And we are informed that whether the Home Churches approve or not union will take place. Many ask if this be so—in spite of criticisms—is it not better that the union expressive of unity, should take place with the good-will of the sending Missionary Churches? The call to prayer cannot be overlooked by any friend of Missions that all may be rightly guided by God.

Indian Nationalism and Union We regret to notice attempts to injure the Indian scheme by statements that its supporters believe that the success of Gandhi's non-co-operative movement is desired by those who support it. Nothing could be further from the truth. It is true that in the past some Missionaries have spoken most unwisely in commendation of Mr. Gandhi and his political work, but they have nothing whatever to do with the Union Scheme in South India. What is more

there has been a general silence in recent years on the part of Indian Missionaries as a whole on Indian politics. They recognise that their work which is being richly blessed by God is on an entirely different plane to that of politics. They stand aside and are content to preach Christ and lead their people to follow Him more faithfully.

Evangelism and Missions. Most of our readers believe that the main task of the Missionary is evangelisation by preaching the Word and winning men and women to Christ. Fears have been expressed that in too many cases Education and philanthropy have been excluding Evangelistic efforts and that Missions are in danger of becoming mere centres of civilisation on a Western basis in heathen lands. We rejoice to note that in the Annual Survey of the Missionary World the *International Review of Missions* writes: "We wish to record our keen conviction, after studying the mass of material which underlies this survey, that in every part of the world the task of evangelism is being pursued in the spirit of faith, hope and love, and that there exists nowhere in the world so true and faithful a testimony to the eternal spiritual values as the evangelistic witness of innumerable Christian people of every tongue and nation." This is good news to the friends of Missions and it comes from the best informed source in the world.

China Missions in China have still to face unsettlement. As Mr. James Stark of the China Inland Mission writes: "Whilst the Central Government is issuing proclamations which are designed to preserve order there does not appear to be any authority capable of giving effect to them in the provinces, with the result that lawlessness and brigandage prevail everywhere." Nevertheless God is working and the missions of an evangelistic character that have been planned are bringing converts into the Church of Christ. He reports 215 baptisms in a short time and is full of praise for the stand taken by the converts, who brave all opposition.

The Bible and China The British and Foreign Bible Society has published the testimonies of two Chinese gentlemen on what the Bible means to them. One writes: "In the Bible, I have found Jesus Christ, the Son of God, the Saviour from sin, Who is the power of God unto salvation to those who believe. . . . I believe with all my heart that this Bible—the Word of God—is the only means of salvation for the four hundred millions of China and for the whole world." Another writes: "The Bible is old and never changes, yet it is ever new. More precious than gold; sweeter than honey; the light of my darkness; my good friend in difficulties; my teacher in all things; my counsellor in danger; the food of my spirit; the living water for my salvation."

Dr. J. H. Ritson On the completion of thirty years' service as secretary of the British and Foreign Bible Society his colleagues entertained him to a dinner as an expression of their love and loyalty to one who has maintained with whole-hearted devotion the traditions of the great organisation which is the handmaid of all Protestant Missionary effort. Dr. Ritson has a unique position in the Bible House, where he is loved by all who work with him. He has unrivalled knowledge of the work and workers with whom he is associated, and his Christian statesmanship has been proved to be as wise as it has been bold in times of crisis. He has been President of the Wesleyan Methodist Conference and the honour paid him by his own Church reflects the esteem in which he is universally held. Happy indeed is the Society that has a chief executive officer so highly gifted and so completely consecrated to its work.

Africa General Smuts through an incomplete report of a speech seemed to reflect on the work of missions in Africa. The General really said: "It is difficult to conceive what Africa would have been without the civilising effects of Christian Missions Mistakes have been made, but the magnitude of the real service is out of all comparison to these incidental mistakes. Missionary enterprise, with its universal Christian message, and its vast educative and civilising effort, is and remains the greatest and most powerful influence for good in Africa. The missionary, the trader, the traveller, the railway builder, the labour recruiter and the soldier have wrought vast changes in Africa since

Livingstone's day. He was the first, the greatest and most beneficent of the new forces for change and progress."

Problems in Africa The relations between the white inhabitants and the original natives are under review. On what will be done within the next few months the future depends. It is universally recognised by British authorities that the interests of the natives must have priority and preferential claim on a Government that looks upon its responsibility as that of a Trustee. Those who are interested in African Missions and the well-being of the Natives desire to see plans made for the oversight of their well-being that will remove them from the danger of exploitation for the commercial profit of white settlers or officials. Much more than a mere form of government is at stake, for Africa is being born again under the influences that are at work and Christians must above everything desire the Christianisation of Africa, under a system that represents Christian principles.

The Niger Mission Take the Niger Mission under the Church Missionary Society as a specimen of work in Africa. There are 1,000 Churches in this mission and its offshoot. In practically every one of these Churches there is a Catechist in charge, whose sole duty it is to instruct the Christians and evangelise the heathen. Instructional classes are everywhere held and on the fourth Sunday in the month an open air service is held to preach the Gospel to the people. Special missions are organised in which for about ten days services are held and the one by one method employed. In one place where a mission was held last year the Sunday attendances increased from 400 to 600. The lives lived by the Christians testify to the truth that has changed their whole outlook.

Governments and African Missions A survey of African conditions proves that France gives greater facilities for Missions among Moslems than are given by Great Britain, which rather tends to use Islam than to weaken it. On the other hand France has vexatious regulations concerning Protestant Mission work which interfere with its progress. It would be unfair to say that these restrictions are the result of antagonism to Missions; they arise from a fear of international complications that may arise through the nationals of another country working in a land under her control. In addition in lands under Roman Catholic control there is well organised opposition to Protestant missions, whereas in lands under Protestant control equal liberty is given to all. The more African Mission problems are studied the more complex they are seen to be. It is no wonder that generalisations are as a rule in conflict, and those acquainted with one district describe conditions entirely different to those in another. The great fact remains that more than 120,000,000 Africans call for Evangelisation.

Christianity in Egypt Egypt passes into a new phase of Government. Under the uncontrolled rule of Egyptians Missions will be in a new environment. The Wafd which is the strongest political party is led to a great extent by Coptic Christians. The attempt to rouse Moslem fanaticism against these men failed because it was seen that by so doing the Wafd forces would be divided. The people as a whole are less bigoted and while many tenaciously adhere to Islam they confess that Christianity is a superior creed. But the educated classes are becoming more and more materialistic in their outlook and agnostic in their beliefs. No real liberty of conscience exists and the Missionaries have to face many difficulties that add to the burden of a terribly hard task. But they are hopeful of better and brighter days. Egypt calls for the prayers of the people of God.

N. Africa One of the saddest tragedies in Christian history is the ruin of the N. African Church through the successful invasion of Islam. The Church of St. Augustine, vanished into nothingness and although men of the highest type from Raymond Lull to the leaders of the North African Mission have given themselves to evangelising the people, recovery has been very, very slow. Accordingly special interest is attached to the party of Missionaries in connection with the Bible Churchmen's Missionary Society who have set forth to prepare the way for a mission to the 300,000

Moslems in Southern Morocco. They know that they will have hard pioneer work to endure but they have faith in their message.

Palestine It is plain that Palestine still presents behind an apparently peaceful exterior a problem that is troubling statesmen. The press controversy which rages between the advocates of Jews and Arabs is proof of the underlying fires that at any moment may become a real danger to all the inhabitants. All this time the Christian Missions continue their quiet work among Jews and Arabs, and strive to lead both to the knowledge of the Saviour. The Jew in Palestine may be a Zionist, but that does not imply that he is a religious Jew who follows the law of Moses and attends to his religious duties. Very often he is an agnostic and the secular spirit of the age has captured him. Many of this type have been brought under the influence of Christ. The work is hard and uphill.

Jewish Migration It is generally believed that large numbers of Jews annually pour into Palestine. Until last year since 1926 the number of Jews who left Palestine was greater than the number who entered. During the first half of 1929, 1,825 entered and 781 left which shows that the tide then turned. The Jews are still a small minority in the Holy Land, but they are among the best educated and progressive of the inhabitants. They have made many a desolate district fertile by their labour and have contributed to the progress of the country. Some ill-advised immigrants have spoken unwisely, but the majority are quite peaceful citizens.

Jews and Arabs Dr. Torrence, the Presbyterian Missionary at Tiberias, gives a graphic picture of the ill-feeling between the two races. The Moslems won't go to Jewish doctors and vice versâ. "I have just been at the death-bed of a big Arab sheikh; he had been attended by a very capable Jewish doctor, but I have learned that he had not taken the medicine he prescribed because the doctor was a Jew." In Scots College, Safad, Jews and Arabs live and work together. Of the 79 scholars on the role 19 are Jews. Other Missionary schools give similar reports.

The John G. Paton Mission There are few sadder stories of depopulation than that which is told of the South Sea Islands, where European diseases carry off large numbers of the people. The Rev. T. Macmillan writes that there has been on his island a decrease of almost one in ten of the population during the past two years. Between the losses by hurricane and the ravages of disease the poor inhabitants have been enduring hardship. But the Missionary work proceeds although it has not a chronicler of the genius of its founder. One of the griefs of the work is that Communion services have to be postponed owing to the risk of infection. The experiences of Mr. Macmillan prove that in the South Seas missions are still a test of faith and endurance.

The Kaiser-i-Hind Medal The Rev. Charles Neill, M.B., of the Bible Churchmen's Missionary Society, has been awarded the Kaiser-i-Hind silver medal for his services to the Indian people. Dr. Neill recently lost his missionary daughter who died at her post, and we are indeed glad that the Viceroy has recognised his devoted work at Mirzapur. Another daughter accompanies them to take her share in the work of the Mission, which exercises considerable influence in the whole district.

"Kingdom mongers" The phrase was new to us as we read it in a striking address by the Rev. J. W. Bowman in North India. He is impressed by the decided indifference to the claims of the Church upon Christian leaders as compared with the emphasis laid on the purely social or moral and educational aspects of the Kingdom. The claims of Christ as Lord and Saviour are not pressed—the claims of the need of moral, social and intellectua progress are placed in the forefront. The spiritual outlook is abandoned through the pressure of doing the hundred-and-one things demanded by philanthropic claims which are not related to the spiritual basis of Christian work. If this be true of Mission work—and it undoubtedly is in some cases—it is much more true of the modern activities of the Home Churches, which tend to become centres of cultural advance instead of witnesses to the power of the Living Christ in the lives of men.

Books Worth Reading.

PRINCIPLES OF THEOLOGY. By the late W. H. GRIFFITH THOMAS, D.D. (Longmans. 12s. 6d.).

This is one of the cheapest books we have handled since the war. As a book it has been produced at a very low price, which we trust a very large sale will justify. As a treatise on the great fundamentals of Revelation it is invaluable for it combines clearness of vision with depth of insight, close adherence to the teaching of Holy Scripture with a wide knowledge of modern thought. It is written from beginning to end with a lucidity which will be a boon to those who come to the study of Theology without a training in philosophy. No better Text-Book for students can be imagined, and while it is an Introduction to the Anglican Thirty-nine Articles it is in reality an Introduction to Evangelical Theology, and a very able defence of its truth against the attacks of enemies who approach it from the citadel of Mediævalism, or are franc tireurs of rationalism. The plan of the book is simple. An introduction giving the history of the Articles precedes the discussion of the Articles, which are printed in English and Latin, with hints as to the words of chief importance. Dr. Griffith Thomas tells us that "the problem of Revelation is the correlation of the supernatural disclosure of the character, purpose and grace of God with the historical and fragmentary process by means of which this progressive revelation has become a received tradition. It is essential that justice be done both to the supernatural fact and also to the human elements of the Revelation." All through his exposition Dr. Thomas keeps this in view. He brings everything to the Text of Scripture. He holds that Faith is not blind, but intelligent, since it rests on "the conviction of the authority of Christ as Teacher, Saviour and Lord." The authority of our Lord is for him final, and there is no attempt to avoid difficulties, or to give us a reduced Christianity emptied of its revealed contents, or to present our Lord as any one else than the Incarnate Divine Son of God. It is impossible for us to do more than commend this Treasury of sound and Biblical Theology, and to assure our readers that they will find it a bulwark against the assaults of Rationalists, and a tower of defence against the Romanism which endeavours to make the Articles say the opposite to what they really mean. We know of no better gift to a young Minister than this book, which will set him thinking soundly, and lead him to a fuller and deeper sense of the richness of the Truth as it is in Jesus.

UR OF THE CHALDEES. By C. LEONARD WOOLLEY. (Ernest Benn. 7s. 6d.)

This handsomely-printed and beautifully-illustrated volume is a fitting setting for the romantic story of Ur of the Chaldees, which was merely a name to us a few years ago. We knew of it as the early home of Abraham and conjectured a great deal. Now the spade has unearthed its story, has showed the richness of its civilisation and has enabled us to trace the doings of its kings. And if this were not enough, excavations have proved beyond a doubt that a great flood covered the entire valley, carrying with it the ruins of much that seemed permanent to man. The wealth of artistic treasure laid bare is astonishing, and the skill with which ornaments have been reconstructed deserves the highest praise. The Sumerians had artistic gifts which rivalled those of Greece and Egypt, and the story of an unknown past is told by Mr. Woolley, who brings it down to ages that had previously been co-ordinated with its narratives. The volume is not a history of the Sumerians—it is a record of the chief finds of the expedition from the traces of pre-flood culture down to the time of Cyrus, King of Persia. The description of the Royal Tombs is naturally full and leaves us wondering at the skill of the artists and their power over many different materials. We learn something of the Third Dynasty when Ur was an imperial city, and see how great were its buildings. Taken as a whole, no more thrilling narrative of historical underground research has ever been told, and we are grateful to Mr. Woolley for telling it in such a simple and yet exact manner.